



A CATECHISME
OF CHRISTI-
AN RELIGION, TAUGHT
in the Schooles and Churches of
*the Low-Countries, and domini-
ons of the Countie
Palatine:*

WITH THE ARGVMENTS, AND
use of the severall doctrins of the same Catechisme
By IEREMIAS BASTINGIUS.

And now authorized by the Kings Ma-
iestie, for the use of Scotland.

Wherunto is adioyned certaine Praiers, both
*publike and private, for sun-
dry purposes.*

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In the name of the Father, and of
the Sonne, and of the holy Ghost,
Sobeit.

The Lords prayer.

Our Father which art in heauen:
halowed be thy name. Thy king
dom come: Thy wil be done in Earth
as it is in heauen: Giue vs this day
our dayly bread: And forgiue vs our
trespasses, as wee forgiue them that
trespas against vs. And leade vs not
into temptation, but deliuer vs from
euill. For thine is the kingdome, pow-
er & the glory, for euer and euer. Amen.

The belicfe.

Ibeleue in God the Father almighty
tie, maker of heauen & Earth: And
in Iesus Christ his onely Sonne our
Lord, which was concciued by the ho-
ly Ghost: Born of the virgin Mary.
Suffered vnder Pontius Pilate: was
crucified, dead, and buried. He descen-
ded into hell, the third day hee rose a-
gaine from the dead. Hee ascended in-
to heauen, & sitteth at the right hand
of God the Father almightie: From
thence shal he come to iudge the quick
& the dead. I beleue in the holy ghost:
The holy Catholick Church: The cō-
munion of Saints: The forgiuenes of
sinnes, the resurrection of the body:
And the life euerlasting.

THE

THE TEN COMMANDE- *ments of Almighty God.*

Harken, and take heede, Israel. I
am the Lord thy God, which
haue brought thee out of the lande of
Egypt, & from the house of bondage.

1 Thou shalt haue non other Gods
before me.

2 Thou shalt not make to thy selfe
any grauen Image, nor the likenes of
any thing, that is in heauen aboue, or
in the Earth beneath, nor in the water
vnder the Earth. Thou shalt not bow
downe to them, nor worship them. For
I the lord thy God, am a ielous God,
and visits the sinnes of the fathers vpon
the children, vnto the third & fourth
generation, of them that hate me, and
shewe mercie vnto thousands, of them
that loue me and keepe my comman-
dements.

3 Thou shalt not take the Name of
the Lord thy God in vaine, for the lord
will not holde him guiltlesse that tak-
eth his name in vaine.

4 Remember that thou keepe holy
the Sabbath day: Six dayes shalt

The ten Commandements

thou labour and doe all that thou hast to doe. But the Seauenth day is the Sabbath of the Lord thy God: In it thou shalt do no maner of work, thou, and thy Sonne, and thy daughter, thy manservant, and thy maidservant, thy cattel, and the stranger, that is within thy gates. For in six dayes, the Lord made heauen and Earth, the Sea, & all that in them is, and rested the Seauenth day, wherefore the Lord blessed the Seuenth day, and hallowed it.

5 Honor thy Father and thy Mother, that thy dayes may be long in the Land which the Lord thy God giueth thee.

6 Thou shalt do no murther.

7 Thou shalt not commit adulterie.

8 Thou shalt not steale.

9 Thou shalt not beare false witness against thy neighbour.

10 Thou shalt not couet thy neighbours house. Thou shalt not couet thy neighbours wife, nor his servant, nor his mayde, nor his Oxe, nor his Ass, nor any thing that is his.

A PRAIER TO BE VSED

before Catechising.

VWee most hartily thank thee;
 O most mercifull Father,
 for all thy blessings, bestowed vpon
 vs, from the beginning of the world,
 vnto this time: for our election, crea-
 tion, redemption, mercifull vocation,
 iustification, sanctification, continuall
 preservation, and for that same assu-
 red, and most comfortable hope, that
 thou hast giuen vs, of our glorificati-
 on in the world to come. And we be-
 seech thee to direct vs, that, conside-
 ring thy mercies, we may acknowledg
 and confesse our sinnes, which should
 prouoke thee rather to curse, than to
 blesse vs: to confounde vs, rather
 than to preserve vs. Wee haue sinned
 against thee, both in thought, worde, &
 deed: grant, that we seeing the horror
 of our sinnes, and the fiercenes of thy
 wrath, may without hypocrisie or dis-
 simulation be earnestly sory, & hartely
 repentant for our former wickednes:
 howbeit in such sort, as that wee de-
 spair not, but that in bitternes of our
 grieve,

A PRAYER.

griefe, we may haue comfort by faith,
in thy Sonne Christ, that our offences
are pardoned. Grant O Lord, that we
being assured hereof, in our consciences,
may through thy holy Spirite, be
renued in the inward man, to hate, de-
test, and abhorre sinn, and to study to
liue according to thy blessed will du-
ring our whol life, and as now, throg
thy goodnes wee are here assembled
together: so, we beseech thee, to direct
vs, that at this present, both in our
wordes, harts, and all our behaiors,
may be in such sort ordered, as, that
wee may trulie vtter, and reuerently
receiue, the principles of thy holy &
heauenly word, to the strengthening
of our fayth, to the comforte of our
consciences, to the amendement of
our sinfull and lewd liues, and to
the glory of thy most holy
name, through Iesus
Christ our Lord,
So be it.



OF THE ONELY COMFORT OF MAN, IN LIFE AND IN DEATH.

THE ARGUMENT.

& In the first section is handled, the soueraigne good of man, and namely, his onely comfort in life and in death: as also, the necessarie meanes to attaine that soueraigne good: and two questions are propounded for the handling of this preface, or argument.

Question.



Hat is thy onely comfort in life & in death. *The first Lords day.*

Answer.

That in soule and body, ^a whether I liue or die, ^b I am not mine owne, but I belong ^c vnto my most faythfull Lord and Sauour, Iesus Christe: who by his precious blood, ^d most fully satisfying ^d for al my sinnes hath deliuered ^e me, from the whole power

^a 1. Cor. 6. 19.

^b 1. Thes. 5. 10.

^c Rom. 14. 8.

^c 1. Cor. 3. 23.

^d 1. Pet. 1. 18.

^d 1. Ioh. 1. 7 & 2. 2

^c 1. Ioh. 2. 8.

Heb. 2. 14. 15.

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f Iohn. 6. 39.

g Mat. 10. 30.

Luk. 21. 18.

h Rom. 8. 28.

i 2. Cor. 1. 22. &

5. 5. Ephes. 1. 14.

k Rom. 8. 24.

power of the deuill, & doth so preserue
f me, that without the will of my hea-
uenly Father, not so much as a haire
can fall from my head: yea, all things
are made ^hto serue for my saluation.
Wherefore by his spirit also, he assu-
reth me of euerlasting life, & maketh ^k
me ready & prepared, that henceforth
I may liue to him.

The vse

THe vse of this doctrine is manifold, and di-
uerse, partly seruing for the confirmation
of our fayth, partly for the instruction of
every godly and faythful man. For first, if Christ
haue most fully satisfied for al my sinnes, as
he hath, hereof I am perswaded, that al my sinns
are forgiuen, and that I being iustified by fayth,
haue peace with God through Christ, and that I
am trulie blessed, both in life and in death, and
hereof also, I conceiue certaine hope and assu-
rance, that God for Christes sake, wil hereafter
be gracious vnto me. Secondly, if he haue deli-
uered vs from the power of the Diuell: wee are
hereby put in mind, every on of vs to detest sin,
and diligently to beware that it raigne not in
our mortall bodies, but rather to followe after
righteousnes, innocencie, and vprightnes of life,
all the dayes of our life. Then, whereas Sathan
before reigned throug death to our destruction,
and Christ also hath subdued death for vs, wee
may boldely despise death, considering that the
first

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first death can not otherwise light vpon vs, but for our saluation, and the second death is overcome by the power of Christ, that is, not able to hurt the godly. Thirdly, if wee properly belong vnto the Lorde, let vs not serue any other, but him who hath redeemed vs, according vnto the counsell of the Apostle. *Yee are bought vvith a price, be not the seruants of men: next, let vs not iudge our brethren, (as the same Apostle saith) Who art thou that iudgeth an other mans seruant? he standeth or falleth to his orvne Lord.* Fourthlie, seeing the same Christ doth maintain that saluation which hee hath purchased for vs, and hath sealed the same by his spirit in our harts, whatsoeuer *Sathan that Enemie of ours dooth interprise*, soe long as we haue on our side, so strong and so valiant an armed man, we are commanded not to quail or be discouraged, for that we are alwaies sure to bee conquerours, through Iesus Christ our Lord.

1. Cor. 7. 23.

Rom. 14. 4.

Luke, 11. 22.

Question

2. How many things are needfull for thee to knowe, to the end thou enjoying this comfort, maist liue and dye an happy man?

Answer.

Three^l things: First, what is the greatnes^m of my sinne, and of my miserie. Secondly, by what means I may be deliueredⁿ from all my sin & miserie. Thirdly, what thankfulness I owe^o to God for that deliuerance.

1 Luk. 24. 48.

1. Cor. 6. 11.

Rom. 8. 16. Tit. 3.

3. 4. 5. 6. 7. 8.

m Iohn. 9. 41.

Rom. 3.

n Iohn. 17. 3.

o Ephe. 5. 10. 12.

pet. 2. 9. & 3. 10.

11. 12. Rom. 6.

11. 12 13. Mat. 5.

16. 2. Tim. 2. 15.



THE FIRST PART, OF MANS MISERIE.

THE ARGUMENT.

1. Of mans miserie, that is, of sinne, & whereby it is knowne. 2. How greate our debt is. 3. Of our inhabilitie to pay it.

Question.

2.
Lords day.

3. How doest thou know thine own miserie?

Answer.

2 Rom. 3. 20.

By the law of God.

The Vse.

Rom. 3. 8.

Rom. 7. 8.

Gal. 3. 9.

THis vse of the lawe, the Apostle declareth in many places: By the Law, commeth the knowledg of sinne. And without the lawe sinne is dead, that is, not perceiued: therefore by the Law, it is perceiued and quickned: but more plainly when he saith: Nay, I had not knowne sinne, but by the Law, for I had not knowne lust, except the Lawe had said, thou shalt not lust. Last of all to the Galath. The Lawe was added because of transgression. Out of which testimonies it is truly gathered, that it is the morall Lawe, whereof hee here speket, which is in stead of a glasse, wherein we per-

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perfectly behold our own vncleanneſſes, even as a glaſſe ſheweth vnto vs the ſpottes in our face, that we wel knowing and vnderſtanding it, and withal, perceuing in what danger we ſtand, may bee aſhamed of our ſelues, and by this meanes being trulie humbled before God, may ſue to the ſanctuarie of his grace.

Question.

4. What doeth the Law of God require of vs?

Answer.

That both Chriſt teach vs ſummarily, Mat. 22. Thou ſhalt loue the Lord thy God with al thy heart, with all thy ſoule, with al thy mind, & with al thy ſtrength^b. This is the firſt and the greateſt commandement, and the ſecond is like vnto this. Thou ſhalt loue thy neighbour as thy ſelfe. On theſe two commandementes, hangeth the whole lawe and the Prophets.

^b Luk. 10. 27.

The uſe

The uſe of the doctrine of the loue of God & of our neighbour, brieflie conſiſteth in theſe points. 1. That when wee heare it is required at our hands, to loue God with a ſingle affection of hart, we chaſe away, and remoue far from vs all hypocriſie, leſt that ſaying of the Prophet be ſe-

Mat. 23. 13

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ly applied vnto vs: *This people honoreth me with their lippes, but their hart is far from me.* 2. That seeing God requireth of vs, perfit loue of himselfe we earnestly consider, how great diligence and indeuour we had need to vse, that we may daily profite and increase more and more in the loue of God. 3. Seeing God requireth of vs to loue our neighbor as our selues, let vs beware of pretending any ignorance of this lawe, as that wee knowe not what, or how much we ought to giue our neighbour, seeing every man is able to dissolue this doubt by the tender loue that he beareth vnto himselfe, and therefore is without excuse before God, if he do otherwise. Next, let vs restraine all selfe-loue in our selues, whereby it commeth to passe, that we think our selues only worthie to be loued, and doe either careleslie neglect, or disdainfully and prouddie despise all others.

Question.

5. Art thou able to keepe all these thinges perfectlie?

Answer.

c Rom. 3. 10. 23

i Iohn 1. 8.

d Rom. 8. 7. Eph

s. 3. Tit. 3. 3.

In no wise ^c: For by nature I am prone to the hatred of God, and of my neighbour ^d.

OF THE CREATION OF man, after the image of God.

THE ARGUMENT.

*Of the creation of man to the image
of*

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of God, and of his fall: & in this, of originall sinne, and of the power of free-wil, or of the vnderstanding and the will, in this corruption of nature.

Question.

6. What then, did God make man so bad and so corrupt?

Answer.

No truelie: But God created him good, & according to his own image, that is, endued with true righteousness and holines, that he might rightlie know God his Creator, and loue him with all his hart, and liue in blessednes with him for euer, and that to laude and magnifie him s.

The vse.

THE reherfall, that is, the calling to remembrance of these benefits, which God in the beginning powred vpon man, will not onlie serue to that end, to make vs knowe and bewaile the greatnes of our sinne and miserie, by comparison with the good thinges which wee haue lost; but also wil awake vs, both to an earnest and feruent desire, to be restored fully vnto that blessed estate in Christ, and especially to apply the studie of righteousness & goodnes, vntil the Image of God recouer his full brightnes in vs in Heauen: last of al, to be thankful vnto God for our restoring, crying out with the Prophet. *What is*

3.
Lords day.

e Gen. 1. 31.
f Gen. 1. 26. &c
27.

g 2. Cor. 3. 18.
Col. 3. 10. Eph. 4
24.

THE CATECHISME OF

man, that thou art mindful of him, or the Sonne of man, that thou visitest him? For thou hast made him a little lower then the Angels, and hast crowned him with glory and honor.

Question.

7. From whence then ariseth this corruption of mans nature?

Answer.

From the fall and disobedience of our first parentes, Adam and Eualy in paradise^h: where our nature was so corrupted, that we are al conceived and bozne in sinneⁱ.

^h Rom. 8. 17

18. 19.

ⁱ Psal. 51. 5. Gen.

5. 3.

Question.

8. But are we so corrupt, that we are not at all fit to do well, and are wee prone to all vice?

Answer.

Yea: except we be regenerated by the holie Ghost^k.

^k Iohn. 3. 5. Ge.

6. 5. Iob. 10. 4. &

15. 14. 16. & 35.

Esa. 53. 6.

The vse

THE vse and end of this knowledg and doctrin is this, not to increase in vs slouthfulnes, but that we vnderstanding, how by originall sinnes wee are bereaued of al power to vnderstand, to wil and to worke aright, and also, hemmed in on every side, with most miserable necessitie, may learn notwithstanding, to long after that good, where-

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whereof wee are voyde, and after that libertie which we haue lost, and therefore to heare the word of God, whereby our iudgment may be re- psal. 119. 24.
 formed, to craue the giift of the holy Ghost, that wee may learne the commandements of God, and that he would make of our stonie hart a fleshie hart, and giue vnto vs strength, as *Augustine* very wel aduifeth about this matter: O Man (saith he) by the commandement, know vvhath thou oughtest to haue, by correction learne, that by thine ovvn fault thou hast it not, by prayer vnderstand from vvhence thou must receaue that vvhich thou desirest to haue. So vvil it come to passe, that thy mind being enlightened, shal iudg aright, thy hart being reformed by the hand of God, shalbe made vvilling, & man according to the measure of grace vvich he hath receiued, shall indenuour and applie all his poyvers, and all his strength vnto obedience.

OF THE CAUSES OF mans miserie.

THE ARGUMENT.

That God dooth noe man wrong, although hee require of man in his Lawe, that which hee is not able to performe: nay, that hee dooth iustly punish sin with punishmentes present and everlasting, both of soul and body, without any respect of age.

Question.

THE CATECHISME OF

Question.

4.
Lords day. 9. Doeth not God then deale injuriously with man, when hee requireth that of him in his Lawe, which he is not able to performe?

Answer.

1 Ioh. 3. 5. Ephe. 4. 24. **Not at al^l: for God so created man,**
m Luke. 10. 30. **that he was able to performe it: But**
man, intised by the Devill^m, by his
owne disobedience, depriued himselfe
and all his posteritie of those giftes of
God.

The vse.

THe vse of this doctrine touching our inhabilitie to keepe the Law of God, is threefolde. 1. That we acknowledge our owne guiltines, and accuse our selues of falling from God: for God by this iust exaction will humble vs: for by commanding things impossible, he doeth not make men sinners but humble, that every mouth may be stopped, and the whole world may be founde guiltie before God. 2. That we may defie the Deuil and his workes, by whose instigation and inticement, we were thrown downe into the bottomles pit of these calamities, according vnto that saying, *Resist the Diuell, and he will flye from you.* 3. Seing our weaknes and inhabilitie is such, that wee are not able to performe that, which God by very good right requireth at our hands, let vs pray the Lorde with *Augustine*, and saye
Grave

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Grant O Lord, that vvhich thou commandest, and then command vvhat thou vvilt: which was the godly prayer of that holy Father, not that hee hoped he was able to attaine vnto it in this life, but assuredlie in the life to come.

Question.

10. What then, will God let goe the disobedience and backsliding of man without punishment?

Answer,

No surely: but he is most fearefully angrie,ⁿ both with our naturall sins, and with those sinnes which we our selues doe commit: and doth punish the same in his most iust iudgement, both with temporall and eternall punishments, euen as himselte pronounceth: Cursed is euerie one, who, continueth not in all things that are writ^{ten} in the book of the law, to do the^e o.

ⁿ Rom. 5.12.
Heb. 9.27.

^o Deut. 27. 26.
Gal. 3. 10.

Question.

11. What is not God mercifull also?

Answer.

Yes truly: he is merciful ^p: but so he is iust too ^q. Therefore his iustice requireth to haue that punished with extreame, that is, with euerlasting punishment

^p Exod. 34. 6.
^q Exod. 20. 5.
psal. 55. 2. Cor. 6. 14.

THE CATECHISME OF
nishment of soule and bodie, whatsoe-
uer is committed against the soue-
raigne maiestie of God.

The vse

THE vse and consideration of the mercie of
God in generall, as it ought to keepe vs in af-
fiance to call vpon him, and to hope, and certain-
ly look for saluation from him: finally, to set on
fire in vs the loue of him: so his righteousness and
iustice is set before vs to this end, that it may be
as a bridle to vs to keepe vs from sinne, perswa-
ding vs, that except wee repent, although God
for a time suffer vs to carie away our sins with-
out punishment, yet it shal not alwaies be so,
but at the last, he will take most bitter and most
iust punishment vpon vs: But in this place wee
may consider of them both. 1. That wee despair
not of deliuerance from our euils, because God
is exceeding merciful: 2. That we abuse not his
mercie and so deceiue our selues, because he is
also exceeding iust. 3. That wee seriouſlie and
diligentlie consider, by what meanes God will
haue his iustice satisfied, that so wee may be re-
conciled vnto him, and may obtain sound com-
fort, both in life and in death.

THE



THE SECOND PART, OF MANS DELIVERANCE.

THE ARGUMENT.

That man being in the state of perdition, must seek redemption in the mediation.

Question.

12 Seeing then wee are by the just judgement of God, in daunger of temporall and everlasting punishment, is there any way or meanes left, whereby we may be deliuered from these punishments, and be reconciled to God?

Answer.

GOD will haue his iustice satisfi-
Ged: Wherefore we, must needes
make satisfaction, ^bether by our selues
or by some other.

5.
Lords day.

^a Exod. 20. 5.
& 23. 7.
^b Rom. 8. 3.

Question.

13 Are wee able to satisfie by our selues?

Answer.

Not one whit: Yea, rather we do
increase our debt euerie day.

^c Iob. 19. 23. &
15. 15. Marth. 6.
22

Quest.

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Question.

14 Can any creature in Heauen or
in Earth make fatisfaction for vs?

Answered.

d Heb. 2. 14.

e Psal. 130. 3.

Iob. 4. 18. & 25. 5

None at all: For first, God will not
punish any other creature, for that
sinne that man hath committed: Se-
cōdly, that which is but an only crea-
ture, is not able to indure the wrath of
God against sinne, and to deliuer o-
thers from it.

Question.

15 Then what maner of mediatur
and deliuerer must we seeke for?

Answered.

f 1. Cor. 15. 31.

& 25. Iere. 23. 6.

Esa. 53. 11.

2. Cor. 5. 14 Heb

7. 16. Esa. 7. 14.

Rom. 8. 3.

Such a one as is true man, and
perfectly iust, and yet notwithstanding
more mightie than all creatures,
that is, who is also true God.

OF THE MEDIATOUR.

THE ARGUMENT.

*That Christ is that onlie mediatur,
true man, and perfectlie iust, and true
God, such a one as in the Gospell is pro-
mised, and exhibited.*

Questi.

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Question,

16 Wherefore must he needs be true man, and perfectlie just?

6.
Lords day.

Answer.

Because the iustice of God requi-
reth, that the same nature of man
which sinned, should also pay the pu-
nishment of sinne: but he ^s that were
a sinner himselte, ^h could not pay for
other men.

^s Rom. 5. 12. &
17.
^h 1. Pet. 3. 18.

Question.

17 Wherefore ought hee also to be true God?

Answer.

That by the power of his Gods
head, he might be able to ⁱ sustaine the
burden of Gods wrath in his flesh,
& to recouer ^k and restore vnto vs, the
righteousnesse and life that we had
lost.

ⁱ Esa. 53. 3. & 18.
Act. 2. 24. 1. Pet.
3. 18.
^k 1. Joh. 1. 2. &
4. 9. 10. Act. 20.
28. Joh. 3. 16.

Question.

18 But who is that Mediatour, who
is both true god, and true and per-
fect man?

Answer.

Our Lord Iesus Christ^l, who is
made vnto vs of God, wiledom, righ-
te

1 Mat. 1. 23. 7.
Tim. 3. 16. Iohn.
14. 16. 1. Tim. 3
5. Luke. 3. 11.

THE CATCHISME OF

^m 1. Cor. 3. 30. **teousnes, sanctification, and perfect
^m redemption.**

Question.

19 Whereby knowest thou that?

Answered.

ⁿ Gen. 3. 15.
^o Genes 22. 18
& 46. 10. 11. Ro.
^{1.2} Heb. 1. 1. A. &
^{3.12.} & c. & 10.
43.
^p Ioh. 5. 46. Heb.
^{10.7.}
^q Gal. 4. 4. & 3.
^{24.} Heb 13. 8.

**By the Gospell: which God first
reueiled in ⁿ Paradise, and after-
warde, did ^o publish by the Patriarchs
and Prophets ^p, shadowed out in sa-
crifices and ceremonies: and last of al,
^q accomplished by his onely begotten
sonne,**

The vse

THe vses of this doctrine of the Gospell are
four: for first, hereby appeareth the antiquitie
of the doctrine of Christ our only redeemer, so
that to doubt of the truth, therof were to robbe
God, for that it hath witnes from God himselfe,
from the Fathers and the Prophets, led by the
holy Ghost. whereunto also, the sacrifices and ce-
remonies did lead men, and whereof the Son of
God himselfe, comming in the flesh bare witnes.
Wherefore it behoueth vs, carefullie to vphold
in the Church, and faithfully to expounde and
retaine this doctrine, both for the worthines of
it, as comming from God, and for the antiquity,
and also for the necessitie and profit thereof.
Another vse is, to know, that after Christ is once
com, the shadows of the sacrifices haue an end,
and that now after the Sunne is risen, there is
no more place for the ceremonies of the Lawe,
and that concerning the vse of them, they are
fulfil-

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fulfilled & abollished in the death of Christ. The third vse is, to learne, by despising the World & the transitorie delights thereof, to desire with the whole affection of the heart, that soueraigne good that is offered vnto vs in the Gospel. and when it is offered, to lay hold on it. The fourth vse is, in al affliction, and euen in life and death, to comfort our selues by these glad tydings of saluation purchased by Christ, which far exceedeth all the ioyes of the wicked

OF THE GOSPEL.

THE ARGUMENT.

That Christ is a Sauior onlie of those that beleene, and of true fayth, and of the summe of those things that are to be beleened.

Question.

20 Is saluation then restored to all men by Christ that perished in Adam? 7
Lords day.

Answer.

Not to al: but only to those who are ingrafted into him by true faith, and do lay hold vpon all his benefites.

r Ioh. 1. 12. & 3.
36. Esa. 53. 11.
Psal. 2. 12. Rom.
11. 20. Heb. 4. 2.
& 10. 39.

Question.

21 What is true fayth?

C

An-

THE CATECHISME OF

Answer.

f He. 11. 13. Jam
2. 19. Gal. 2. 20
r Rom. 4. 16. &
5. 1. & 10. 10 & c.
Jam. 1. 8.
u Rom. 1. 16. &
10. 17. 1. Cor. 1.
21. Mar. 16. 16.
Act. 16. 14.
x Mat. 16. 17.
Ioh. 3. 5. Gal. 5.
22. Phi. 1. 19.
y Ha. 2. 4. Mat. 9.
2. Eph. 2. 7. 8. 9.
Rom. 5. 1.
z Rom. 3. 24. 25.
Act 10. 43.

It is not onely a knowledge, by which I doe stedfastly assent to all things which God hath reueiled vnto vs in his woord: but also an assured affiance kindled in my hart by the holy ^x Ghost through the Gospel, by which I rest vpon God, making sure account, that forgiveness of sinnes, euerlasting righteousness, and life is bestowed, not onely vpon others, but also vpon me, and that freely by the mercie of God, for the ^z merit and desert of Christ alone.

Question.

22 What are those thinges which a Christian man must of necessitie belecue?

Answer.

a Iohn 20. 30
Mar. 28. 10.

All those thinges that are ^apromised vnto vs in the Gospel: the sum whereof is briefly comprised in the Apostles Creed, or in the chiefe heades of the Catholike & vndoubted faith of al Christians.

The vse.

VVhich being so, we gather from hence two conclusions: one, that none of those things ought to bee reckoned vnder the name of the Gospel,

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Gospel, which men haue added to the written word of God, that is, to the doctrine contained in the books of both testaments: the other is, that they are very Antichrists, and instruments of Satan, who fearing to haue their iugling bewraied, do cry out, that onlie on certaine sort of men must reade the Scripture, and therefore it is very vnlawful to translate the holy scriptures into the vulgare tongues, which may be vnderstood even of sicly Weomen.

Question.

23 What is that Creede of the Apostles?

Answer.

1 I beleue in God the father almightie, maker of heauen and earth.

2 And in Iesus Christ his only son our Lord.

3 Which was conceived of the holy Ghost, born of the virgin Mary.

4 Suffered vnder Pontius Pilat, was crucified, dead & buried, descended into hell.

5 Rose againe the third day from the dead.

6 And ascended into heauen, and sitteth on the right hand of God the father almightie.

7 From thence hee shall come to iudge

THE CATECHISME OF

iudge the quicke and the dead.

8 I beleue in the holie Ghost.

9 I beleue the catholike Church,
the communion of Saintes.

10 I beleue the forgiuenesse of
sinnes.

11 The resurrection of the flesh.

12 And the life euerlasting.

The vse

THE profit of these articles, thus generally distinguished is this, that they may serue in sted of a rule, whereunto the sayth of al men ought to agree, and whatsoeuer is contrary, to one or to mo Articles, ought to be accounted false. Secondly, that they may be vnto vs in stead of a table, wherein we may perceiue distinctlie and seuerally, what things are to be marked in Christ: for as the partes of the bodie are distinguished by ioynts, so in this confession of sayth, whatsoeuer we ought distinctlie and seuerallie from the rest to beleue, is rightlie and fitlie called an Article.

OF THE APOSTLES

Creede.

THE ARGVMENT.

*The partes of the Creede: and of God
one in substance, and three in person.*

Quest.

CHRISTIAN RELIGION.

Question.

24 Into howe many partes is this
Creede deuided?

8.

Lords day.

Answer.

Into three parts: The first is of the
euerlasting father, and of our creati-
on: The second is of the Sonne, and
of our redemption: The third is of
the holie Ghost, and of our sanctifica-
tion.

The vse

IT is therefore requisite to keepe this diuision,
that although our saluation be the worke of
the whole Trinitie, yet we may know how to put
a difference betweene the propertie of every
person, and to knowe what euerie of them hath
done for our saluation and redemption.

Question.

25 Seeing there is^a but one onelie
substance of God, why doost thou
name those three, the Father, the Son,
and the holie Ghost?

^a De. 6.4. Eph. 4.
6. Esa. 44. 6. & 45
5. 1. Cor. 8.4

Answer.

Because God hath so^b reueiled
himselfe in his word, that these three
distinct persons, are one true and euer
lasting God,

^b Esa. 61. 1. Luc.
4. 18. Psa. 119. 1
Mat 3. 16, 17. &
28. 19. Iohn. 14
26. & 15. 26 Tit.
3. 5. 6. Ep. 2. 18
2 Cor. 13. 13.
Gal. 4. 6. 1. Iohn
5. 7.

THE CATECHISME OF OF GOD THE FATHER.

THE ARGUMENT.

*Of God the Father, and of the crea-
tion and preservation of our selues and
of the whole world, that is, of heauen
and earth.*

Question.

26 What beleueest thou when thou
sayest: I beleue in God the Father al-
mightie? &c.

Answer.

I beleue in the euerlasting father of
our Lord Iesus Christ, who^c created
of nothing the heauen and the earth,
and all thinges that are therein, and
doth vphold and^d gouerne the same
by his euerlasting counsell and prouis-
dece, to be, by the means of Christ, my
God and my Father: Therefore I so
trust in him, I so repose my selfe vpon
him, that I doubt not, but he wil pro-
uide all thinges^f necessarie, both for
my soule & for my bodie: And mozeo-
uer also, that whatsoeuer euill he sen-
deth vpon me in this miserable life, he
wil^g turne the same to my saluation,
seing he is both able to do it, as being
God

9.
Lords day.

e Gen. 1. & 2
psal. 33, 6. Job. 33
4. Act. 4, 24. & 14
15, & c. Esa. 45. 7
d psal. 104, 3, &
125. 3. Mat. 10
19. Heb. 1. 3.
Rom. 11. 36.
e Ioh. 1. 12, Rom
8. 15. Ga. 4. 5, 6. 7
Ephes. 1. 5

f psal. 55. 23, Mat.
6, 26. Luc. 11. 22.

g Rom. 8. 28

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h God almightie, and willing to do it,
as being my mercifull father.

h Esa. 46. 4. Rom
10. 12. & 8. 38
i Mat. 6. & 7. 8. 9

The vse

THis article of our fayth & the doctrine there-
in contened, maketh much for the comfort
of the godly: For seeing we are ioyned in league
with that God who is our Father, who is almight-
ie, who created heauen and Earth, who gouer-
neth vs, and preserueth vs, what is there that we
may not look for from such a Father? What is
there, whereof we may not mak our selues sure?
For example, the Leper was perswaded only of
the power of Christ, he knew not his wil, therefore
hee sayd, *Lorde, if thou wilt, thou canst make me*
cleane, and he was clensed: how much more shal
we obtaine those things which wee ask, if both
we be perswaded of his almightie power, and al-
so doubt not of his promises? From hence is our
loue to our neighbour set on fire: for when God
hath promised that he wil increase his blessings
vpon them, who are liberal to the poore, and he
is God almightie, who would not be pricked for
ward to bestowe almes liberally and cheereful-
ly? Thirdlie, by the same doctrine I am admoni-
shed, not to doubt of any mans saluation, thogh
he seeme cast away of God, and withal to keepe
my selfe in the feare of God, How? namely, be-
cause God is able to raise vp againe my brother
that is fallen, and to call him home into the way
of saluation, and also to suffer me to fall into
griuous sinns, and to cast me off, vnlesse I abide
in fayth.

Mat. 8. 2.

THE CATECHISME OF OF GODS PROVI- DENCE.

THE ARGUMENT

*Of Providence, belonging to the com-
mon place of Creation, and of the use of
both.*

Question.

27 What is prouidence ?

Answer.

The almightie and euerie where
present power of God, ^k whereby he
doth as it were, beare vp with his
hand, and^l gouern the heauen & earth,
with all creatures: so that whatsoe-
uer groweth out of the earth, also
raine and drowght, plentie & dearth,
meat and ^m drinke, ⁿ health & sicknesse,
^o riches & pouertie: finalie, al thinges
that are, fall out not rashly or by chace
but by his fatherly counsell and will.

Question.

28 What profite haue we by this
knowledge of the creation, and pro-
uidence of God?

Answer.

Hereby we are in aduersity made
patient, in prosperitie ^q thankfull, for
the

10.

Lords day.

^k Act. 17. 25. &c.
^p sal. 94. 9. &c.
^l Isa. 29. 15. &c.
^{Eze.} 8. 12
^l Heb. 1. 2. 3.

^m Iere. 5. 24.
^{Act.} 14. 17.
ⁿ Iohn 9. 3.
^o Prou. 12. 2.

^p Ro. 5. 3. &c.
^{Iac} 1. 3. ^{Iob.} 1.
21. &c.
^q Deut. 8. 10. 1.
^{Thes} 5. 18.

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the time to come, wee haue a ^r verie good hope, reposed in God our most trustie father, knowing assuredly, that nothing can ^r draw vs from his loue, seeing all creatures are so in his power, that without his pleasure they are not ^r able, not onely not to do any thing, but not so much as to stirre.

^r Rom. 5. 4. 5.

^r Ro. 8. 38. 39.

^r Ioh. 1. 12. & 26
PRO. 21. 1. Act.
17. 25 & c.

OF GOD THE SONNE.

THE ARGUMENT.

He commeth nowe to handle the second part of the Creede, of the Sonne of God, and of our redemption, and first is declared the meaning of the name Iesus, and they are refuted, who in word do acknowledge the sonne of God to bee Iesus, that is, a Sauour, but in deed do detract from his merit.

Question.

II.

29 Wherefore is the Sonne of God *Lords day.* called Iesus, that is, a Sauour?

Answer.

Because he saueth and deliuereth vs from all our ^a sinnes, neither ought ^a Mat. 1. 21. Heb 7. 25. saluation to bee sought for in any o-
ther

THE CATECHISME OF

2 A^d 4. 12. ther, neither ^b can it els-where bee found.

Question.

30 Do they that beleue in the on-ly Sauour Iesus, who seeke for happi-nes from Saints, or from themselues, or from any thing els?

Answer.

No: for although in word, they glo-rie in him as a Sauour, yet in deede they denie the onely Sauour ^c Iesus: For it must needs be, that either Iesus is not a perfect Sauour, or els who- soeuer by true faith imbrace him as a Sauour, they also are possessed of all things in him, which are ^d required vn- to saluation.

^e 1. Cor. 3. 13. & 30, & c. Gal. 5. 4.
^d Heb. 12. 2. Esa. 9. 6. Col. 19. 20. & 2. 10, Esa. 43. 11. & 25. Ioh 1. 16.

OF GOD THE SONNE.

THE ARGUMENT.

Of the name Christ: and of his three offices, and why wee are called Christi-ans.

12.

Lords day.

Question.

31 Wherefore is hee called Christ, that is, annointed?

Answer.

Because hee is ordained of the fa-ther

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ther ⁊ anointed with the holy Ghost, to be the cheif Prophet and teacher, to reueil vnto vs the secret counsell, ⁊ all the will of the Father, concerning our redemption: and to be our high ⁊ only Priest, to redeeme vs by the only sacrifice of his owne body, daily to make intercession vnto the Father for vs: and to be the euerlasting king to gouerne vs by his word, and with his Spirit to preserve and maintaine that saluation which he hath purchased for vs.

epfal. 45. 8. Heb. 1. 9. Deut. 18, 15. Act. 3. 22. f Ioh. 1, 18, & 15. 15. g Mat. 11. 27. Psal. 110. 4. Heb. 7, 21, & 10. 12. h Rom. 8. 34, & 39. 10. i Psal. 2. 6. Luc. 1. 33. k Mat. 29. 18. Iohn. 10. 28.

Question.

32 Why art thou called a Christian?

Answer.

Because by faith I am a member of Iesus Christ, ⁊ partaker of his anointing, so that I both confesse his name, and present my selfe vnto him, a liuely offering of thanksgiuing, ⁊ in this life with a free ⁊ good conscience fight against sin and Sathan, and afterward do possess with Christ an euerlasting kingdome ouer all creatures.

1 Act. 11, 26. 1. Cor. 6. 15. m 1. Iohn. 2, 26. Esa. 59. 21. Ioel. 2. 28. n Mat. 10. 33. o Ro. 12, 1, Reu. 4, 8, 10. 1. pet. 2, 9. 2. Tim. 2. 12. Ro. 6, 12, 13. Reue. 16. p 1. Tim. 1. 18, 19.

THE CATECHISME OF
OF THE ONLIE BEGOTT-
ten Sonne of God.

THE ARGUMENT.

*Why Christ is called the onlie begot-
ten Sonne of God, and our Lord.*

Question.

13. 33 For what cause is Christ called
Lords day. the onely begotten Sonne of God,
whereas we also are the sons of God?

Answer.

Because Christ is the coeternall, &
natural sonne of his eternal & Father:
but we for his sake by grace, are made
the ^rsonnes of the Father by adopti-
on.

9 Joh. 1. 14. Heb
1. 2. John 3. 16.
7 Rom 8. 5. Eph.
2. 16. John 1. 12
1. John 1. 1, 3

Question.

34 Wherefore doost thou call him
our Lord?

Answer.

Because he hauing redeemed our
bodie and soule from sinne, not with
golde nor with siluer, but with his
owne precious blood, and hauing de-
liuered vs from all the power of the
Deuill, doth ^rchallenge vs properly to
belong to himselfe.

1 Pet. 1. 18, &
10. 1, Cor. 6. 20,
& 7. 23, Ep. 1. 7. 1
Tim. 2. 16

The

CHRISTIAN RELIGION.

The vse

VWe ought safelie and with true assurance of mind, to commit and deliuer ouer our selues for euer to be kept of him as our Lord, & to whome we properly belong, and are his owne peculiar, both in life and in death: the remembrance of this benefit, may also put vs in mind, that we do not hereafter thinke, speak, or deuise any thing, but for his glorie. For in that wee are the Lords, it is meete that wee liue and dye vnto him, and that his wisdom and will, to wit, his word and his spirit, doe gouerne all our actions: for he is appointed by the Farther, to be the head of Angels and of the faythfull.

OF THE CONCEPTION
of the Sonne of God.

THE ARGUMENT.

The incarnation of the Sonne of God, that is, the conception of Christ by the holy Ghost, his byrth of the virgin Marie, whereof the personall union of both natures, and of the fruit of both.

Question.

14.

35 What doost thou beleue when thou saiest, He was conceived by the holy Ghost, born of the Virgin Mary.

An-

THE CATECHISME OF Answer.

That the verie sonne of God, who
is, and abideth true and euerlasting
God, did, through the woorking of
the holy Ghost, take the verie true
nature of man, of the flesh and blood
of the Virgin Marie: so that he is al-
so of the true seede of Dauid, like
vnto his brethren in all things, sinne
excepted.

Question.

36. What fruit reapest thou, by the
holie conception and byrth of Christ?

Answer.

That he is our Mediatour, and
by his innocencie and perfect holines,
doth couer my sinnes wherein I am
conceiued, and keepeth them from
comming in the sight of God.

The vse.

First hereby our faith is greatly confirmed, that
he that was made man: is also the Sonne of
God: for how shoulde al things not be very true,
whatsoever he reporteth vnto vs of God, seeing
he hath reueiled nothing to vs of God, but what
himselſe ſawe and knewe? Again, our hope is al-
so helped, in that he was so made man, that hee
also made man God, and vs the ſonnes of God,
and

— t Ioh. 1. 1. & 1. 5

— Rom. 1. 4. Col. 1

15. & c. psal. 2. 7.

— Mat. 3. 17. & 16.

16.

— u Rom. 9. 5. Esa.

7. 14. & 9. 6. 1. 10.

5. 20. Ioh. 20. 28

— x Ioh. 1. 14. Gal.

4. 4

— y Mat. 1. 18. 20

Luc. 1. 35.

— z psal 132. 11

Act. 2. 30. & c.

— Rom. 1. 3.

— a Phil. 2. 7

— b Heb. 4. 15. & 7

26.

c Heb. 2. 16. 17.

d psal. 32. 1. 1.

Cor. 1. 30. Ro. 8.

3. 4. Gal. 4. 4. 5.

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and euen his brethren, wherewith we may comfort our selues vnder the crosse, & in afflictions. Last of all, our mutual loue one toward another is hereby inflamed: for there is no so evident token of loue, as that the Creator of all things was made for vs a creature, our lord, our brother, the Sonne of God became the Sonne of man: who would not then, to the vttermost of his power follow that our mediatur Iesus Christ, that is, his meeknes and kind disposition, who when as there was nothing higher then he, did for our sake cast him selfe so low, that of his own accord he tooke on him the shape of a seruant (that is, our flesh) and that subject to al infirmities, even to the death of the Crosse.

OF CHRISTES SVFFERING.

THE ARGVMENT.

Hitherto of the person: Nowe of the office of Christ, as touching our redemption, the partes whereof are two: his humiliation, & his glorification: to his humiliation belong his suffering, and vnder whome he suffered, and his punishment, that is, the kind of his death.

Question.

37 What beleuest thou when thou saiest, he suffered?

15.
Lords day.

Answer.

That in the whole time of his life,
which

THE CATCHISME OF

c 1, pet. 2, 24, &
3, 18, Iſa. 53, 12

f 1, Ioh. 2, 2, & 4
10, Rom. 3, 25,

which he continued here vpon earth,
but eſpeciallie in the end thereof, hee
ſuſtained both in body and ſoule, the
wrath of God againſt the ſinne of all
mankind, that by his ſuffering, as by
the onely ^f ſacrifice of reconciliation,
he might both deliuer our ſouls from
everlaſting condemnation, and might
alſo purchaſe for vs, the fauor of God,
righteouſnes, and everlaſting life.

The Vſe.

1, pet. 2, 21, 24

BY this hitorie of the grieuous and bitter ſuf-
fering of Chriſt, we are put in mind, how hai-
nous a matter ſinne is, for the which, God would
receiue no ranſom, but the death of his only be-
gotten Sonne: Secondly, howe exceeding the
loue of Chriſt toward vs is, who did not ſticke to
ſuffer ſo fearfull torments for vs, that he might
reconcile vs vnto God, and might purchaſe vn-
to vs life and ſaluation, which by ſin we had loſt.
Thirdly, to conſider what duty we owe againe,
namely, to prepare our ſelues according to the
counſel of Peter, both to ſuffer patiently, *becauſe*
we are thereunto called, and Chriſt ſuffered for vs,
leaving vs an Example, that we ſhould followe his
ſteps: And alſo to reſiſt ſinne, *becauſe he bare them*
in his bodie vpon the croſſe, that we being dead vn-
to ſinne, might liue vnto righteouſnes.

Que-

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Question.

38 What reason was there, why he suffered vnder Iudge Pilate?

Answer.

That he an Innocent, being^a condemned before a ciuill Iudge, might set vs free from the straight iudgment of God, which was to fall vppon vs.

^a Luc. 23. 14. Ioh 19. 4.
^b psal. 69. 4. Isai. 53. 7. 5. 2. Cor. 5. 21. Gal. 3. 13.

Question.

29 Is it any more that he was fastened to the crosse, than if he had bene put to any other kinde of death?

Answer.

Yea truelie, it is more: For by this I am sure that hee hath taken vppon him the curse, which did hang ouer me: for the death of the crosse was^c cursed by God.

^c Deut. 21. 23. Gal. 3. 13.

OF CHRISTS SVFFERING.

THE ARGVMENT.

That Christ died and was buried, & why, and what fruit there is of it, where of the death of the faithfull, and afterward the meaning of the words, He descended. &c.

D

Quest,

THE CATECHISME OF

Question.

16. 40 Why was it necessarie that Christ
Lords day. should humble himselfe, euen to the
death?

Answer.

d Genes. 2. 71
e He. 2. 9. 14. 15,
Phil. 2. 8.

Because the iustice and trueth of
God could by no^d other meanes bee
satisfied for our sins, than by the death
of the Sonne of God.

Question.

41 Wherefore was he also buried?

Answer.

f Acts. 13. 29.
Mar. 17. 60. Luk.
23. 53, Ioh. 19. 38

That hee might, thereby make it
knowne that he was truelie^f dead.

The vse

Es. 57. 6 SO often as we heare the buriall of Christ spo-
ken off, we are thereby put in mind, of the san-
ctifying of our graues, that they are now no more
pittes, wherein the cast bodies of men dye and
consume to nothing, but chests and chambers,
wherein men are laid vp and safelie kept, against
the resurrection that shall surelie come.

Question.

42 But seeing Christ died for vs,
why must we also die?

Answer.

Our death is not a satisfaction for
our

CHRISTIAN RELIGION.

our finnes, but an utter destroying of
sinne, and a passage into euerlasting
life.

g Ioh. 5. 24.
Phil. 1. 23.
Rom. 7. 24.

The vse.

VHerefore, hauing bene taught, that it is the
common condition of all men to die, wee
are all and every one of vs put in mind, so to or-
der our life, that whensoever God goeth about
to call vs out of this valley of miseries, hee may
finde vs ready, that is, neither too much intang-
led with the cares of this life, nor discouraged
with the feare of death, both because we knowe
this to be the very way of the whole Earth, and
also, because whether we liue, or whether we dy,
we are our Lord Iesus Christs: who is vnto vs, (as
the Apostle saith) both in life and death aduan-
tage.

Rom. 4. 8

Question.

43 What profit receiue we further
by the sacrifice and death of Christ?

Answer.

That by the power of his death,
our olde man is crucified together
with him, and is also dead and ^h buried
ed, that the euill concupiscences and
desires of the flesh, may not hereafter
ⁱraigne in vs, but that we may ^koffer
our selues vnto him a Sacrifice of
thanksgiuing.

h Ro. 6. 6, 7. & c.

i Rom. 6. 12,
k Rom. 12. 1.

THE CATECHISME OF

Question.

44 Why is this added, He descended into hell?

Answered.

That in my greatest sorrowes, and most grievous temptations, I may uphold my self with this comfort, that my lord Iesus Christ, by the unspeakable anguish, torments and terrours of his soule, whereinto he was plunged, both before, and especially as hee was hanging vpon the Crosse, hath¹ deliuered me from the anguish and torments of hell.

1 Isai. 53. 10.
Mat. 27. 46.

The vse.

VHerefore wee receiue no small fruit and comfort, even of this part of Christs humbling, whereby we may sustaine our selues in extreme sorrows, and in most grievous tentations: for if our conscience do trouble vs with the multitude of our sinnes, for the which we tremble at Gods iudgment, who threatneth vnto sin everlasting condemnation, this shield of fayth is ready at hand: That Christ did most bitterlie indure in his soule, the anguise of conscience for our sinnes, together with the sence and feeling of Gods iudgment and wrath, when hee complained and said. *My soul is heauie even to the death:* If Satan also set vpon vs, and set before our eies that gulfe, then which, non can be more fearful,

Mark 14. 34.

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as if God had forsaken and cast vs away, and would not vouchsafe to heare vs, as if hee had conspired our destruction, lette vs then call to minde, that the Sonne of God, was therefore heard and deliuered when he groned, and cried out. *My God, my God, vvhy hast thou forsaken me?* Mat. 27. 46.
 that we might not for euer be forsaken. Last of Heb. 5. 7.
 all, seeing wee haue such a Mediatour, who did wrestle with the power of the diuel, with the horror of death, and with the paines of Hell, whoe woulde not here bee confirmed against any anguish and sorrowe, being perswaded of the good will of so mightie a Prince and highe Priest towards him? who both in all things was tempted alike, yet without sinne, and in whome strait after his resurrection, that triumphant song which the Prophet made of him was fulfilled, *O death, I vvill be thy death, O graue, I vvill be thy destruction:* Hosca. 13. 14.
 whereunto the Apostle alludeth, as being in vs likewise, to be fulfilled in the blessed resurrection. *Death is svvallorred vpp in victory, O Death vvhere is thy victorie? O graue, vvhere is thy sting? wherevpon sayth Hillarie: The Crosse, death, and hell, are our life.* 1. Cor 15. 54, 55.

OF CHRISTES RISING
again from the deade.

THE ARGVMENT.

Christs rising againe, and the fruite thereof: 2 His ascending into Heauen, and how far he is present at this day in
 3 his

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*his Church : also of the vnseperable con-
 iunction of the two natures in Christ :
 Last of all, of the fruit of Christes ascen-
 tion.*

17.
Lords day.

Question.

45 What doth Christes rising again
 profite vs?

Answered.

m 1. Cor. 15. 16.
 & 54. 55. Rom. 4
 25. 1. pet. 13. & c.
 & 21.

n Rom. 6. 4.
 Col. 3. 1. & c.
 Ephes. 2. 5

o 1. Cor. 15. 12.
 & c. Rom. 8. 11.

First, by his rising againe, he hath
 ouercome death, that he might^m make
 vs partakers of that righteausnesse,
 which hee purchased for vs by his
 death. Secondly, wee also now by the
 power thereof, areⁿ raised up vnto
 a new life. Last of all, the rising again
 of Christ our head, is a^o pledge vnto
 vs of our glorious resurrection.

The vse.

THIS pledg we ought to set against the wicked
 speeches of some, who say: Who ever came
 againe from the dead, to certifie vs of that hea-
 uenly life? as who say, the resurrection of Christ
 were not a sufficient testimonie and seal of the
 same resurrection, to be at the last accomplished
 in our bodies also, and in our flesh.

Question.

46 Howe doost thou vnderstande,
 that He ascended into heauen?

An-

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Answered.

That in the sight of his Disciples, Christ was taken up from earth to heaven, and is yet there for us, & shall be till he come againe to iudge the quick and the dead.

p A&. 1.9. Mark. 16, 19, Luk. 24. 51. q Heb. 4. 14, & 7 25. & 9. 11. Rom 8. 34. Ephes. 4. 10 Colof. 3. 1 r A&. 1. 11. Mat. 24. 30.

Question.

47 What then, is not Christ with us as he promised, vnto the end of the world?

Answered.

Christ is true God and true man: therefore according to his manhead, he is not now upon earth, but according to his Godhead, his grace, and his spirite, he is at no time from us.

f Mat. 28. 20. Mat 26. 11. Io. 16, 18, & 17. A&. 3. 21 e Ioh. 14, 17, & c. & 16. 13.

Question.

48 And are not the two natures in Christ, by this means pulled a sunder, if the manhead bee not wheresoeuer the Godhead is?

Answered.

Not a whit, for seeing the Godhead cannot be contained in any compasse, and is present in all places, it followeth necessarilie, that it is without the nature of man which it hath taken, & yet neuertheless, is in it also, and remaineth

u A&. 7. 49. & 17 27. & c. Jerem. 23. 24. x Col. 2. 9. Ioh. 3. 13. & 11. 15. Mat. 28. 6.

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maineth personallie united vnto it.

Question.

49 What fruit doth Christs ascending into heauen bring vs?

Answer.

First, that he y maketh intercession in heuen vnto his Father for vs. Secondly, that we haue our flesh in heauen, that by this, as by a certain pledg we may be assured, that he who is our head, wil^a lift vp vnto him, vs that are his mēbers. Thirdly, that he b sendeth vnto vs his spirit, as a pledg betwene vs, by the working whereof, we seeke not things on earth, but thinges that are aboue, where hee c sitteth at the right hand of God.

y 1. Ioh. 2. 1. 2,
Rom. 8. 34.

a Ioh. 14. 2, & 20
17. Eph. 2. 6

b Iohn. 14, 15, &
16, 7, 2, Cor. 1. 22
2, Cor. 5. 5,

c Cal. 3. 1, Phil. 3
20. & c.

The vse.

AS that maketh for our comforte, that hee sendeth his spirit vnto vs, so againe, hauing receaued this pledg of the Spirit, we are warned, not to seeke for the thinges on Earth, but the things that are aboue, for to that end, did he ascend into heauen, and from thence, bestowe his spirit vpon vs, that by the power thereof, shed abroad in our hartes, we might bee lifted from these earthlie, present, and carnall things, to long after things heauenly, things to come, and thinges spirituall. Hereupon sayth Paul, Seeke those

Iohn. 16. 11,

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*those things that are above, vvhere Christ sitteth at Col.3.1. 1
the right hand of God: set your mind on things above,
and not on things on earth.*

OF CHRISTES ASCENDING into Heauen.

THE ARGUMENT.

*The sitting at the right hand, and
the fruit thereof, which is the third de-
gree of Christs exaltation.*

Question

18.

50 Why is it added, he sitteth at the *Lords day.*
right hand of God?

Answer.

Because Christ did therefore as-
scēd into heauē, that he might^d therby <sup>d Ep. 1. 20. & 5.
23. Col. 1. 18.</sup>
declare himself the head of his church,
by which his Father^e gouerneth all <sup>e Mat. 28. 18,
Ioh. 5. 22.</sup>
things.

Question.

51 What doth this glory of Christ
our head availe vs?

Answer.

First, that by the holie Ghost hee
powreth vpon vs his members hea- ^{f Ephe. 4. 10.}
uently gifts: And then, that by his <sup>g Ps. 29. & 101. 2,
Ioh. 10. 28, Eph.
4. 8.</sup>
power, he doth s protect and defend vs
against all enemies.

The

THE CATECHISME OF

The vse.

VVHich being so, and seeing so mighty a Lord reigneth for vs, who is not onlie able, but willing also to doe, whatsoeuer is good for our
Mat. 8 31 saluation, to whome, while he reigned in his humilitie, euen the very Deuills became suiters: to whome, gouerning his kingdome in the dayes of his flesh, the Sea, the winds, and the storms were obedient: vnles we rest in his protection, whoe now sitting at the right hand of God, is Lord of heauen and earth, and gouerneth all thinges at his pleasure, we are most worthie, whome *Christ* should much more vpbraid with our shamefull cowardlines, then he did long agoe his disciples, because in the stormes of aduersitie our fayth dooth not rise higher by the consideration of so great matters.

OF CHRISTS COMMING again to judgement.

THE ARGUMENT.

Christes comming againe to iudgement. 2 The fruit or comfort thereof.

Question.

19. *Lords day.* 52 What comfort dooth Christes comming againe to iudge the quicke and the dead bring to thee?

Answer.

That in all miseries and persecuti-
ons

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ons, I lift vp my head, and ^h waite for
him, who did before stand in my stead
before Gods iudgmēt seat, & did take
away all curse from me, to come from
heauen as a Iudge, to throwe all his
and mine enemies into euerlasting
paines, and to ^k receiue me with al the
elect vnto himself, into heauenly ioies
and euerlasting glorie.

^h Luk. 21. 28.
Rom. 8. 23. 24.
Phil. 3. 10, Tit. 2.
13.
1. 2. Thes. 1. 6. 7.
1. Thes. 4. 10.

^k Mat. 25. 41.

The vse

VWhich being so, it is likewise most meet that
every one of vs should so prepare himselfe,
that he may so much the more comfortably look
for, and be ready to receiue such a Iudge, that
shalbe soe gracious and so mercifull vnto him.
And wee shall duely prepare our selues to the
iudgment of Christ, if following his counsell, *Wee*
haue our loynes girded vpp, and our lamps burning:
that is, if first wee haue fayth the true marriage
garment, which leaneth vpon a sure foundation,
to wit, the merite of Christ alone, who deliuereth
vs from the wrath to come.

Luke. 12. 36, 37
Mat. 22. 11.

OF GOD THE
holie Ghost.

THE ARGVMENT.

*Of the holy Ghost, true, and euerla-
sting God, with the Father and the Son,
and*

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and of his office, or working, and effects
in vs.

20

Lords day.

Question.

53 What beleueſt thou of the holy Ghost?

Answered.

First, that he is true God, and co-
eternall with the euerlaſting Father,
and the ¹ ſonne. Then, that hee is alſo
giuen to mee, that through faith hee
may make me partaker of Chriſt and
all his benefits, may comfort me, and
 abide with me for euer.

1 Gen. 1. 2. Iſai.

48, 16 1. Cor. 3.

16, 1, Cor. 6. 19.

Acts. 5. 3. 4.

m Mat. 28. 19.

2, Cor. 1. 2.

n Ga. 3. 14. 1. pe.

1. 2. 1. Cor 6. 17,

o Act. 9, 31,

p Ioh. 16. 1, Pet.

4. 14.

The vse

THE remembrance of this ſo excellent a bene-
fit beſtowed vpon vs, namely, that God hath
made vs partakers, of his ſpirit, ought likewise
to prick vs forward to holines of life. For ſeeing
the ſpirit of the father, & of Chriſt, is called holy,
not only by nature, but alſo, becauſe in whome
ſoeuer he is, he doth ſanctifie, and ſeperate them
from the vncleannes of the worlde, it is meete
that by our deeds we ſhould ſhew that he dwel-
leth in vs, and therefore, that that waightie ex-
hortation of the Father, ſhoulde be alwaies be-
fore our eies: *Greue not the ſpirit of God, by vvhome
yee are ſealed to the day of Redemption:* hee is grie-
ued and made ſad by vncleane thoughts, words,
and deeds, by licentious and filthy manners, as

on

Eph. 4. 30.

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on the other side, he is delighted, and reioyceth in true humilitie, holines, and grauitie, in framing our words, and all the actions of our whole life according to the rule of Gods word.

OF THE CHVRCH.

THE ARGVMENT.

Of the Catholike Church, and the notes thereof, of the Communion of Saints, and the forgiuenes of sinnes.

Question.

54 What beleeuest thou of the Catholike Church of Christ?

21.

Lords day.

Answer.

I beleeue that the son of God, doth by his holie Spirit and by the word, gather vnto himselfe out of all mankind, from the beginning of the world vnto the end, a congregation chosen to euerlasting life, agreeing in true faith, and dooth maintaine and preserve the same, and that I am a liuely member of that congregation, and shall so, for euer abide.

q Ioh. 10. 11.

r Act. 2. 46, Eph.

4. 3, 4, 5,

f Mat. 16, 18.

Ioh. 10. 28.

t Gen. 26. 4.

u Ro. 8. 29. 30. Ep

1, 10, 1. pct. 1, 20

x 1. Ioh. 3. 21. 3,

Cor. 13. 5,

y Isai. 59. 21, Ro.

1, 16, & 10 14, 17

Ephes. 5. 26.

z 1. Ioh. 2. 19,

a 1. Cor. 1, 8, 6

Ro 8. 35, &c.

psal. 71 18.

The vse.

THE vse of this article consisteth in this, that I beleeue, my selfe also to be a liuely member of that

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that congregation, and that I shall so for euer abide: which every man shall by this meanes profitablie knowe, namely, if he consider, that even at this day also, the Sonne of God dooth gather vnto himselfe a Church, while he prouideth, that his Gospell be publikely preached by ministers lawfully therevnto called, and the Sacraments by them administred, according to that rule which he hath left.

Question.

55 What meaneth the Communion of Saintes?

Answered.

b 1oh. 1. 3. Ro. 8
22. 1. Cor. 12. 13.
& 2 1. 1. Corint.
6. 17.

e 1. Cor. 16. 5.
phil. 2. 45, 6.

First, that all, and euerie one of the beleeuers haue^b felowship with Christ and all his benefites, as beeing members of him. Secondly, that euerie one who hath receiued gifts, ought to imploy them readily and^c cheerfullie, for the common profite and saluation of all.

The vse.

THIS Communion is double, the one inwarde, whereby such as the Lord hath in this visible Church alwaies chosen, that is, true beleeuers, are vnited by the same spirit with the Father, & his Sonne Iesus Christ, and one with an other among themselues: the other outward, standing in the mutual duries of Charity, which the faithfull exercise one toward another.

Que-

CHRISTIAN RELIGION,

Question.

56 What beleueſt thou concerning the forgiuenesse of finnes?

Answer.

I beleue, that God for the satisfaction of ^d Christ, hath quite put out of his remembrance ^e all my finnes, and euen that corruption also, wherewith I must strue al my life long, and doth freely giue unto me the righteousness of Christ, so that I shall neuer ^f come into iudgement.

d Ioh. 2, 2.
2. Cor. 5, 19. 21.
e Iere. 31. 34.
psal. 103. 3. 4. 10.
11. Rom. 7. 22.
25. Rom. 8. 1, 2, 3

f Ioh. 3. 18.

The vse.

THE affection and loue of God, which he beareth toward vs in Christ, shall serue vs to this vse: first, to make vs take heed, that no doubting of the mercy and goodnes of God, in forgiuing vs our finnes, do at any time creepe vpon vs, as if God did not from his hart, truely forgiue vs. Secondly, to driue out al such security, wherby it vsually commeth to passe, that men do carelesly sleepe in their finnes, considering, that both sinne dwelleth in vs, wherewith we must strue al our life long, and also, that by this readines & goodnes of God, freely to forgiue vs our finnes, wee are the rather prouoked, more carefully to avoid sinne, according to the doctrine of S. Iohn, who when he had taught, that if we confesse our finnes, the Lord is saythful, and iust to forgiue vs our finnes. Least any man might hereupon flatter himse fe in sinne, he meeteth with it by this admonition:

Ioh. 1. 9.
Rom. 6. 11.

Little

THE CATCHISME OF

8. Ioh. 2. 1.

Little children, these things I write vnto you, that you sinne not: as also Ezechiel, or rather God himself by the prophet, spebeth most seuerely against such frowardnes: When I say vnto the righteous man, thou shalt surely live, if he trusting to his owne righteousness commit iniquitie, all his righteous deeds shall not bee remembred, but in that his iniquitie which he hath committed, he shall die.

Ezek. 33. 13.

OF THE RESVRRECTION of the flesh.

THE ARGUMENT.

Of the resurrection of the flesh, and of life euerlasting, and of the fruit of them both.

Question.

57 What comfort doth the resurrection of the flesh minister vnto thee?

Answer,

Not only, that my soul shal straight way after it is departed out of the body, be staken vp vnto Christ the head thereof, but that this flesh of mine also, being raised vppe by the power of Christ, shal bee vnited againe to my soule, and shalbe^h made conformable vnto the glorious body of Christ.

32.
Lords day.

g Luk. 23. 43.
phil. 1. 23.

h 1 Cor. 15. 52.
Iob. 29. 25. 26. 1.
Ioh. 3. 2. phi. 3. 21.

The

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The vse

VWherefore, seeing wee haue this ground of the resurrection of our flesh, from hence is ministred vnto vs, that comfort which is necessary. 1. To take away al heauines, which we conceiue for the dead, according to Pauls doctrine: *I would not haue you ignorant brethren, concerning those that sleepe, that you sorrow not as others that haue no hope: For if vve beleene that Iesus dyed and rose againe, so also shall God bring vwith him those that are layd a sleepe in Iesus.* 2. To driue a way all feare of death by the hope of a better life, to which we shall come by the resurrection, in respect of which end, *Tertullian* doubted not to call the resurrection of the fleshe, the confidence of Christians. 3. To incourage vs vnto good works, not to deserue any thing, but because life is promised to them that do well. Last of all, that by remembering the resurrection to come, we may be hindred from euill doing, euen because of the punishment then threatned to euill doers.

1 Thes. 4. 23.

2 Cor. 5. 14

Question.

58 What comfort receiuest thou by the Article of everlasting life?

Answer.

That because ^a in this present life, ^a 2. Cor. 5. 2, 3. I feele the beginnings of everlasting ^b 1. Cor. 2. 9. Ioy in my hart, I ^b shall after this life Ioh. 17. 3. in Ioy full & perfect blessednes, wherein I shall praise God for euer: which
 & blessed

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blesſednes neither eie hath ſeene, nor
care hath hard, nor any man can con-
ceiue.

The Vſe.

IT is the duty of every faithfull man, by a true
ſayth, and full and ſtedfaſt perſwaſion, to apply
vnto himſelfe this comfort, generally propoun-
ded out of the aſſurance of euerlaſting life, wher
vnto this claule leadeth euery man: *I beleene the
life euerlaſting, that is, I am perſwaded that both
in ſoule and body, I ſhal attaine that life euerlaſt-
ing, and that the ſame life which is in Chriſt Ie-
ſus, ſhal be reueiled in me, and that when Chriſt
ſhal appeare, then ſhal I alſo be with him in glorie.*
Coloſ. 3. 4. For firſt, Chriſt will not breake his promiſe, who
as he hath promiſed euerlaſting life, to thoſe that
are his, ſo will hee raiſe them vp at the laſt day,
that they may enioy it. Secondly, I am aſſured
thereof, by the very beginning of it, and *that hee
which hath begun that good worke in me, will alſo
make it perſite, even vntil the day of Ieſus Chriſt.*
phil. 1. 6.

Laſt of al, wee muſt marke that this is the moſt
principall end of euerlaſting life, namelic, that
wee ſhould praiſe God in that life for euermore:
For as the reſt of the creatures, were created for
the vſe of this preſent life, although they do alſo
after a ſort glorifie God: ſo men were created,
much more to glorifie God in that euerlaſting
life, according to the teſtimonie of *Eſai: Ioy and
gladnes ſhal be found therein, thankſgiuing and the
voice of praiſe, which being ſpoken of that deliue-
rance, which was but a type of this, ſhall then be
really performed.*
psal. 149. 1. 2.
Eſa. 51. 3.

OF

CHRISTIAN RELIGION.
OF THE RIGHTEOUS-
nesse of Fayth.

THE ARGUMENT.

*A repetition of the fruite of all the
articles of our beleefe: where, both of Iu-
stification by faith, and of the woorde
(faith onely)*

Question.

59 Now, when thou beleeuest all
these things, what profite commeth
to thee thereby?

23.
Lords day.

Answer.

That in Christ I am righteous be-
fore God, and heir of life everlasting.

c Heb. 2. 4.
Rom. 1. 17.
Iohn. 3. 36.

Question.

60 How art thou righteous before
God?

Answer.

By ^d faith alone in Jesus Christ, so
that although mine owne conscience
do accuse me, that I haue grievously
offended against the commaunde-
ments of God, and haue not kept a-
ny one of them: moreouer also, that I
am ^f prone to all euill : yet notwith-

d Rom. 3. 21. 22.
24, 25, 28, & 5. 1.
Galat. 2. 16. Eph
2, 8, 9, Phil. 3. 9.

c Rom 3. 9. & c.

from. 7. 12.

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g Rom. 3. 42.
 Ioh. 3. 18.
 h Tit. 3. 5.
 Ephes. 2. 8, 9.
 i 1. Ioh. 2. 2.
 k Rom. 3. 24.
 Dent. 9. 6.
 Ezec. 36. 22.
 l 1. Ioh. 2. 1 & c.
 m Rom. 4. 4.
 2. Cor. 5. 19.

n 1. Cor. 5. 21.

standing (so that I doe embrace these benefits, with true affiance of minde) without any ^h merit of mine owne, of the mere ⁱ mercie of God, the ^k perfect satisfaction, righteousness, and holines of Christ, is ^l imputed and ^m giuen vnto me, as if I had neither committed any sinne, neither were there anie blot or corruption cleauing vnto me: yea, as if I had my self perfectly ⁿ performed that obedience, which Christ hath performed for me.

The vse

VWhich being so, & seeing by al these proofs, it standeth out of doubt, that we are righteous by fayth only in Christ, of the meere mercy of God, we receiue from hence this most assured comfort, namely, that wee are altogether out of doubt of our saluation and of everlasting life, neither can be shaken, and as it were, throwne from our standing by any temptation of the Diuell, which surely, is a most notable fruit of the doctrine of iustification by fayth. For first, if my conscience (that is, that feeling of Gods iudgment, which is as a witnes within vs, not suffering vs to hide our sinnes, but drawing vs as guiltie before the iudgment seat of God) doe beare witnes against me, that I haue greeuously sinned against all the commandements of God, and haue kept none of them, and therefore, that I am

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unworthie to be saued, and worthie to be cast
 away, especially, because God is most righteous,
 and a deadlie enemy, and a reuenger of all sin,
 forthwith commeth this answer in the way, that
 Christ hath performed both, who on my behalfe
 hath both offered himselfe to bee punished by
 the Father, and most perfectly obeyed the Lawe,
 and therefore it cannot bee that mine iniquities
 should dismay my mind, as being wholly raised,
 and blotted out with the blood of Christ. If *Satan*
 yet lay to my charge: Although in Christ Iesus
 thou hast satisfied the punishment which thy
 sinnes deserued, and hast put on his righteous-
 nes by fayth, yet thou canst not denie, but that
 thy nature is corrupt, so that thou art prone to
 all ill, and thou hast in thee the seede of all vices:
 against this tentation, this answer is sufficient,
 that by the goodnes of God, not onely perfect
 righteousness, but even the holines of Christ also,
 is imputed and giuen vnto me, as if I had nether
 committed any sinne, neither were there any
 blot or corruption cleauing vnto me, whereto
 belongeth that of the Apostle: *Him that knewe*
no sinne, he made sinne for vs, (that is, guiltie of sinne 2. Cor. 8. 19
in our sted) that we might be made the righteousness
of God in him. Againe, To him that worketh not, but Rom. 4. 4
beleueth in him that iustifieth the vngodly, his faith
is imputed for righteousness: And, Blessed are they Rom. 4. 6. 7. 8
whose iniquities are forgiven, and whose sinnes are
*couered, blessed is the man to whom the Lord im-
 puteth no sinne.*

Que.

THE CATECHISME OF

Question.

61 Why doost thou say, that thou art righteous by faith?

Answer.

Not because, by the worthinesse of my faith I please God, but because the satisfaction, righteousness, and holinesse, of Christ, is my righteousness in the sight of God: and I can lay hold upon, and applye the same vnto my selfe, by no other meanes but by faith.

o 1. Cor. 1. 30
& c. 1. Cor. 2. 2.
p 1. Iohn. 5. 10.

The vse.

Rom. 5. 1.

WEE must at noe hand let goe the difference of the word *alone*: 1. That in the matter of saluation, due honor may be giuen to the Sonne of God. 2. That our consciences may haue stedfast and sounde comfort. 3. That the difference betweene the lawe and the Gospel may be perceiued, because these words, *freely, by faith, without the Lawe, for the Mediatour*, do make a difference betweene the Law and the Gospel: 4. That we may vse prayer rightlie, which is hindered by the sight of our own infirmities, and that we may come vnto God, hauing affiance in the onelie Mediatour, according to that saying: *By him wee haue entrance.*

Ephel. 3. 12.

OF

CHRISTIAN RELIGION OF IUSTIFICATION BY FAITH.

THE ARGUMENT.

*That woorkes are not righteousnesse,
or any part of righteousnesse in the sight
of God, & therefore, that the righteousnes
of woorkes is gathered amisse from the re-
ward: and yet, that men are not by this
doctrine made carelesse, and prophane.*

Question.

62 Why cannot our good woorkes
be righteousnes or any part of righte-
ousnesse in the sight of God?

24
Lords day

Answer.

Because that righteousnesse, which
is able to abide the iudgment of God
must be most perfect, and in all points
agreeing with the law of God: but
our best woorks that we do in this life,
are imperfect, and euen^r defiled with
sinnes.

q Gal. 3, 10
Deut. 27, 26.
r Isa. 6, 64.

The vse.

WHich being so, we are here put in minde, to
giue whollie to God, the glorie of our sal-
uation, and to learne to humble our selues vn-
der his mightie hand, of vvhome, Peter sayth most
truly,

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2. Pet. 5. 5.
Psal. 4. 5.

trulie, God resisteth the proud and giueth grace vnto the humble: vvhervnto Augustine speaketh agreeably, the more weake thou art in thy selfe, the more doth God care for thee, &c. For as our humilitie is exalted before him, so the confession of our humilitie, hath his mercy readie to succour vs.

Question.

63 How saiest thou that our good workes deserue nothing, wheras God promiseth that hee will giue vs a reward for them, both in this life, and in the life to come?

Answer.

That reward is giuen, not of desert, but of ^{grace}.

Luk. 17. 10.

Question.

64 Doth not this doctrine make men secure and prophane?

Answer.

No: For it cannot be, but they, who are ingrafted into Christ by faith, shuld bring forth fruits of thankfulness

2 Mat. 7. 18.
Iohn. 15. 5.

OF THE SACRAMENTS.

THE ARGUMENT.

By whom and by what means faith is begotten and confirmed in vs: Of the
Sa.

CHRISTIAN RELIGION,

*Sacraments in generall what they are,
& of the vse or end of the word and Sa-
craments, and of the number of the Sa-
craments of the new Testament.*

Question.

65 Seeing then, faith alone maketh
vs partakers of Christ, and all his be-
nefites, from whence proceedeth this
faith?

25.

Lords day.

Answer.

From the holie Ghost, who by the
preaching of the Gospel, doth ^ukin-
dle the same in our heartes, and doth
x confirme it by the vse of the Sacra-
mentes.

u Eph. 2, 8, & 6.

23. loh 3, 5.

phil. 1. 29.

x Mat. 28. 19.

20. 1. pct. 1, 22, 23.

Question.

66 What are Sacramentes?

Answer.

They are holie and visible signes
and seales ordained of God to that
end, that hee might thereby the more
fullie declare, and seale vnto vs the
promise of the Gospel: to wit, that he
doth freely giue forgiveness of sinnes
and y life euerlasting, not onely to all
in general, but euen to euerie one, that

y Gen. 17. 11.

Rom. 4. 11.

Deut. 30. 6.

Leu. 6. 25. Heb. 9. 1

8. 9, Eze. 20, 12. 1

1. Sam. 17. 36.

be: Isa. 6. 6. 7. & 54. 9.

THE CATECHISME OF
beleeueth, and that for the onely sacrifice of Christ offered vpon the Crosse.

The vse

THE principall end of the Sacramentes, bee, to seale vp the promise of God, (by which argument againe, the opinion of the work wrought is overthrowne, for that faith alone is sufficient, to attaine the grace of Gods promise) yet the same are also signes vnto vs, of testifying our duty, that is, of performing thankfulness to God, that wee in like maner, may make knowne our religion towards him, as wel before himselfe and the Angels, as before men. Secondly, that by these, as it were by markes of one, and the same fayth and confession, we may be discerned from al other sects: For (as he saith) *Men can be gathered together into no name of Religion, either true or false, vnlesse they be tyed together by some communion of visible seales or Sacraments*, Thirdly, that by the same, and by the vse of them, we may be bound and stirred vp, to foster and maintaine mutual loue vnder one head, which is Christ.

1 Cor. 10. 20. 11
Exod. 12. 44.

Question.

67 What then, doe both these, as well the word, as the Sacraments, tend to that end, to lead our faith vnto the sacrifice of Christ offered vpon the crosse, as to the onely foundation of our saluation?

An

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Answer.

Yea truelie : For the holie Ghoste teacheth by the Gospell, and confirmeth by the Sacraments, that all our saluation standeth in the onely sacrifice of Christ,* offered for vs vpon the Crosse.

x Rom, 6. 3.
Gal. 3. 27.

The vse.

THE holy Ghost must confirme in our soules, that which the Sacraments, doe shadowe and witnes, least that be drawne to corruptible elements, which God challengeth to himself alone, as to moue and affect the hart, to enlighten the mind, to quiet the conscience, which indeede is onlie proper to the holie Ghost, and ought to be accounted his peculiar worke.

Question.

68 How many Sacramentes hath Christ ordained in the new couenant?

Answer.

Two : Baptisme, and the holie Supper.

OF BAPTISME.

THE ARGUMENT.

The application of the former doctrine

THE CATECHISME OF
*ctrine of Sacramentes vnto Baptisme.
2 Of spirituall Baptisme. 3 And of the
confirmation thereof.*

Question.

26 *Lords day.* 69 How art thou put in minde and confirmed in Baptisme, that thou art partaker of that onely Sacrifice of Christ?

Answer.

Because Christ hath y commanded the outward washing with water, adding this promise, that I shal no lesse assuredly bee washed by his blood, and by his Spirit, from the spottes of my soule, that is, from all my sinnes, than I am outwardly washed with water, wherewith the spots of my bodie vse to be washed away.

The vse.

THE vse of the sacrament of Baptisme, is declared, to wit, that the water is not onlie a signe, whereby the misterie of saluation is more plainly expressed vnto me, which Christ hath purchased for me, by the shedding of his blood: but also a seale, whereby is sealed vnto me, that my soule is purified from al vncleannes, as surely as the element of water hath power to wash mens bodies, and to clense them from al their spottes. Nowe how these things are imputed vnto vs, is here declared, but more fullie taught in the next question.

ong

y Mat. 28. 19.

✠ Act. 2. 38.

z Mat. 16. 16.

Mat. 3. 11. Rom.

6. 3.

2 Mat. 1. 14.

Luc. 3. 3.

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on: namely, in respect of God, that giueth them by his spirit alone, who woorketh free lie in the elect, yet so, that the matter both of our clensing and of our regeneration, must be required and sought in Christ alone, by whose blood and spirit we must be cleansed and washed.

Question.

70 What is it to bee washed by the blood and Spirite of Christ?

Answer.

It is to receiue at the handes of God, forgivenesses of sinnes, free lie for the blood of Christ, which he hath shed for vs in his sacrifice vpon the Crosse: and next, to bee renewed also by the spirite of Christ, and being sanctified by him, to become a member of Christ, to the end wee may more and more die vnto sinne, and liue holilie, and without blame.

b Heb. 2. 24.
1. pet. 1. 2.
Reue. 1. 5, & 22.
14. Za. 13. 1. Eze.
36. 25. &c.

c Ioh. 1. 33. & 2.
5. 1. Cor. 6. 11, &
12. 13. Rom. 6. 4.
Col. 2. 12.

The vse.

A Double fruit redoundeth to vs by the Sacrament of baptisme. For first, we are not onlie by Baptisme assured, that al our sinnes are forgiven vs, so that as often as wee sinne of infirmities, we neither may, or ought to doubt of it, vnlesse we wil call the truth of God in doubt, and be enemies to our owne saluation: but also, we are by the same put in mind, what wee owe vnto God, that, forasmuch as by the spirit of sanctification he hath made vs his members, we doe more and
more

THE CATECHISME OF

Rom. 6. 4. 14.

Col. 2. 12

Tit. 3. 5

more die vnto sinne, and do labour for vprightnes & inocencie of life, that so Baptisme may serue to order and rule our whole life, which is the second end of Baptisme.

Question.

71 Where doth Christ promise that he will as certainly wash vs with his blood and with his spirite, as wee are washed with the water of Baptisme?

Answer.

In the institution of Baptisme, the words whereof are these: ^d Go and teach all nations, baptizing them in the name of the Father, and of the Sonne, and of the holy Ghost, he that beleeueth, and is baptised shall bee saued: ^e he that beleeueth not, shall bee condemned: This promise is repeated, when the Scripture calleth Baptisme, the washing of the new byrth, and the washing away of sinnes.

^d Mat. 28. 19

^e Mar. 16. 16.

Tit. 3. 5.

^f Tit. 3. 5.

^g Act. 22. 16.

Baptisme is a true signe The vse.

*of our regeneration.
where it is wrought
by the Holy
Ghost.*

BY these testimonies therefore it is made plain, and prooued to be most true, that by Baptisme, I am no lesse assured, that by the bloode of Christ, and by his spirit, I am washed from the spottes of my soul, that is, from al my sinnes, then outwardly by water, the steines of the bodie are vsuallie washed away.

And as howe the sinnes are not so washed away, but by christ who is the substance of Baptisme in whom also we are renewed by the Father & Holy Ghost.

CHRISTIAN RELIGION, OF BAPTISME.

THE ARGUMENT.

That Baptisme is the verie washing away of sinnes, and yet, that the holie Ghost doth not without cause so speake, and of the Baptisme of children.

Question.

72 Is then Baptisme the verie washing away of sinnes?

27.

Lords day.

Answer.

It is not: For onelie the ^h blood of h Mat. 3. 11.
+ Pct. 3. 21.
Ephc. 5. 26.
11. Joh. 1. 7.
1. Cor. 6. 11.
Christ, & the holie Ghost doth cleanse
us from allⁱ sinne.

Question. when god baptizeth inward

73 Why then doth the holy Ghost *by wile* by wile call Baptisme the washing of regeneration, and the washing away of sins? virtue of
id Spirit.

Answer. So burneth and consume,

God doth not without great cause of go birth,
and inflam,
of 2 heart
with love
toward sin.
so speake: to wit; not onely to teach
us, that as the spottes of the bodie are
cleansed with water, so our sinnes are
purged by the blood and spirite of k Apo. 1. 5. & 7.
14. 1.
1 Cor. 6. 11.
Christ: but much more, that by this
heavenly token & pledge, he may as-
sure us, that we are as truelie washed
inwardlie fro our sins, as we are wa-
shed

*ib
also
soft.*

THE CATCHISME OF
wed with outward & visible water.
Question.

74 Ought Infants also to be baptized
Answer.

Answea trulie : For seeing they ^m be-
long to the couenant and Church of
God, as wel as those that be at years
of discretion, and seeing vnto them is
promised by the blood of Christ, ⁿ for-
giuenes of sins, and the ^o holie Ghost
the worke of faith, no lesse than to the
other : they ought also by Baptisme
to bee ingrafted into the Church of
God, and to be ^p discerned from the
childzen of Infidels, as they were in
the olde Testament by ^q circumcision,
in place wherof, was ordained ^r Bap-
tisme in the new Testament.

The vse

OVt of this defence of baptizing of infants, ariseth a double doctrine and comfort: the one to the parentes, when they see, that the Lord will be, not onelie their God, but the God of their seed, which is confirmed vnto them as it were, by a seale printed vnto them, according vnto that saying. *Wee are all baptized in one bodie*: The other to the children, that they knowe they are ingrafted into the bodie of the Church, and therefore are somewhat the better commended to the rest of the members, that is, to the faythfull: & when they

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they are growne to yeares of discretion, may thereby, be pricked forward not a litle, to an earnest indeuour to serue God, by whome they were receiued for sonnes, by a solemne pledg of their adoption, before by their age they were able to acknowledg him for their Father.

OF THE SVPPER OF THE

LORDE.

THE ARGVMENT.

The application of the former doctrine of Sacraments to the Supper of the Lord: 2. A description of the spirituall Supper: 3. The confirmation thereof.

Question.

75 How art thou put in minde, and assured in the Supper of the Lord, that thou art partaker of that holie sacrifice of Christ, offered vpon the Crosse, and of all his benefites.

28
Lords day.

Answer.

Because Christ hath commaunded me, and all the faithfull, to eate of this bread being broken, and to drinke of this cup, being deuided among vs, in remembrance of him, and hath also added this promise: First, that his body was no lesse assuredlie offered, and broken for me vpon the crosse, and his

2 Mat. 26. 27. 28
Mar. 14. 12. 29.
24. Luk. 22. 16.
20. 1. Cor. 10. 16
17. & 11. 23. 24.
29. & 13. 2.

F

blood

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blood shed for me, than with mine eyes I see, that the bread of the Lord is broken unto me, and the cup reached unto me. Secondly, that my soule is no lesse assuredly fed unto everlasting life by him, with his bodie that was crucified, and his blood that was shed for vs, than I doe with my bodily mouth receiue bread and wine, the tokens of the bodie and blood of the Lord, being deliuered unto me by the hand of the minister.

The vse.

WHich being so, it appeareth by this proportion to be most true, that the supper of the Lorde leadeth me to the onelic sacrifice of Iesus Christ, once offered vpon the Altar of the crosse, wherein by fayth I obtaine forgiveness of sinnes, righteousness, and life everlasting.

Question.

76 What is it to eate the body of Christ crucified, and to drinke his blood that was shed?

Answer.

It is not onely, with certaine assistance of mind to lay hold of the whole passion and death of Christ, and thereby

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by to ^b obtaine forgiveness of sinnes,
and life everlasting : but also by the
spirite of Christ , which dwelleth at
one time both in Christ and vs, in such
sort more and more to be ^c vnited vnto
his holie bodie, that although he be in
^d heauen, and we vpon earth, yet not-
withstanding we are flesh of his flesh,
and bone of his ^e bone : and as all the
members of the bodie are quickened
and ^f gouerned by one soule, so are we
all by one and the same spirite.

^b Ioh. 6. 35. 48.
47. 48. 51. 53. 54.
^c Iohn. 6. 56.
^d Act. 3. 21.
Act. 1. 9. &c.
1. Cor. 11. 26.
^e Eph. 5. 29
30. 32. 1. Cor.
6. 15. 17. 19
1. Io. 3. 24. & 4.
13. Ioh. 14. 23.
^f Io. 6. 56. 57.
58. Io. 15. 1. 2. 3. 4.
5. 6. Eph. 4. 15. 16

Question.

77 Where hath Christ promised,
that he will as certainlie giue vnto the
beleeuers his bodie and his blood in
this maner to be eaten and drunke, as
they doo eat this bread, beeing bro-
ken, and drinke this cup.

Answer.

In the institution of the Supper,
the wordes whereof are these : ^g Our
Lord Iesus Christ, the same night that
he was betraied, tooke bread, & when
he had giuen thanks, he brake it and
said : Take, eate, this is my bodie
which is broken for you: this doo yee
in remembrance of me. Likewise after

^g 1. Cor. 11. 24.
&c, Mat. 26.
26. &c, Mark.
24. 22. &c. Luk.
22. 19. &c.

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h Ezod. 24. 8.

Heb 9. 2.

i Ezod. 13. 9.

b 1. Cor. 10. 10.
37,

supper he took the cup: saying, ^h This cup is the new Testamēt in my blood, ⁱ This doe, as oft as ye drinke it, in remembrance of me: For as often as ye eat this bread, and drinke this cup, ye shew the lords death til he come. This promise is repeated by Paule, when he saith: ^k The cup of thanksgiving, wherewith we giue thanks, is it not the communion of the blood of christ? The bread which we breake, is it not the communion of the Lords bodie? Because wee beeing manie are one bread, and one body, for we are all partakers of one bread.

OF TRANSVBSTANTIATION.

THE ARGUMENT.

Transubstantiation of breade and wine in the vse of the supper disprooued, and the true exposition and meaning of these words: Bread is the body of Christ.

Question.

29. 78 What then, are bread and wine
Lords day. made the very body & blood of Christ

Answer.

No truelie : But as the water of
vap.

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baptisme is ¹not turned into the blood of Christ, neither is the verie washing away of sinnes, but only a token and pledge of those things which are sealed vnto vs in Baptisme: No more is the bread of the Lords Supper the verie bodie of ^mChrist: although after the nature of Sacraments, and the ⁿmaner of speech which the holy Ghost useth in speaking of these thinges, the bread is called the body of Christ.

1 Mat. 26. 29.
Mar. 14. 24.

m 1. Cor. 10. 16,
&c. & 11. 26. &c.
n Gen. 17. 10
&c. Ex. 26. 27,
43. 48. & 13. 9.
A& 7. 8. Ex. 24.
8. Leu. 16. 10. &c
17. 12. Isa. 6. 6. 7.
Tit. 3. 5. A& 27.
16. 1. Pet. 3. 21,
1. Cor. 10. 1.

Question.

79 Why then doeth Christ call the bread his bodie, & the cup his blood, or the newe Testament in his blood: and Paul, calleth the bread and wine, the communion of the body & blood of Christ?

Answer.

Christ not without great cause so speaketh, to wit, not onely to teach vs, that as bread and wine sustaineth the life of the bodie: so also his bodie crucified, and his blood shed, is indeede the meat and drinke of our soul, where by it may be ^onourished to life everlasting: but much more by this visible signe and pledg, to assure vs, that wee
are

o Iohn. 6. 51,
55. 56.

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are noe lesse trulie made partakers of
his bodie and blood, by the woozking
of the holie Ghost, then we do^a with
the mouth of the bodie receiue these
holy signes, in remembrance of him:
Secondly, that his passion and obedi-
ence is as certainlie ours, as if we our
selues had payed the punishment of
our sinnes, and made satisfaction vn-
to God.

OF THE MASSE.

THE ARGVMENT.

*An opposition of the Masse, and
the Supper of the Lorde, and whoe ought
& may come vnto the supper, & whome
Christ woulde haue to bee kept from the
Supper.*

Question.

30. *Lords day.* 80 What difference is there between
the Supper of the Lord, and the Popish
Masse?

Answer,

The supper of the Lorde, doth wit-
nes vnto vs, that we haue perfect for-
giuenesse

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giuenes of all our sinnes, for that onely sacrifice of Christ, which himselfe once offered ^b vpon the Crosse: and then, that wee are by the holy Ghost ingrafted into ^c Christ, who nowe according to his humanitie, is onely in heauen at the right hand of his ^d Father, and will there be ^c worshipped of vs. But in the Masse it is denyed, that the quick and dead haue forgiveness of sinnes, for the onely suffering of Christ, vnlesse Christ be still every day offered for them by the Priests: and then it is taught, that Christ is bodily vnder the appearance of bread and wine, and therefore ought to be worshipped in them. And so the very foundation of the Masse is nothing els, but a denying of that onely sacrifice, & suffering of Iesus Christ, and a most cursed Idolatrie.

Question.

81 Whoe ought to come to the Supper of the Lord?

'Answer.

Only they who are trulie sorry, that they haue offended God by their sins: and do beleue that they are forgiven them

b Heb. 7. 27
& 9. 12. 26.
28. & 10. 10.
12. 14. Ioh. 19
30. Mat. 26. 28.
Luc. 22. 19, 20
c 1. Cor. 6. 17.
& 10. 16. & 12.
13.
d Heb. 1. 3. & 8. 3
e Ioh. 4. 21, 22
23. & 20. 17.
Luc. 24. 52.
Act. 7. 55. 56.
Col. 3. 1. Phil. 3.
10. 1. Thes. 19. 10

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them for Christs sake: and that whatsoever other infirmities they haue, they are couered by his passion and death, and who desire more and more to goe forward in fayth and vprightnes of life. But hypocrits, & they that do not trulie repent, doe eat & drinke vnto themselves condemnation.

g Cor. 10. 21.
& 11. 28. &c.

Question.

82 May they also bee admitted to this Supper, who declare them selues by their confession and life, to be vnbeleeuers and vngodly men?

Answer.

No in no wise, For by that meanes the couenant of God is prophaned, & the wrath of God is ^h prouoked against the whole congregation: wherefore the Church, by the commandement of Christ and of his Apostles, vsing the keyes of the kingdom of heauen, ought to keepe backe such from the Supper, vntill they repent and amend their maners.

h 5. Cor. 11. 20
34. Isai. 1. 11. &c.
& 66. 3. Ier 7. 20
&c. psal. 50. 16.

OF THE KEYES.

THE ARGUMENT.

*Of the keyes, and their number, 10
wit,*

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*wit, of the vse and authoritie of the key
of the Gospell, and of discipline, in ope-
ning and shutting the kingdome of God.*

Question.

83 What are the keyes of the king-
dome of Heauen?

31.
Lords day.

Answer.

The preaching of the Gospell, and
Ecclesiastical discipline, whereby hea-
uen is opened to them that beleue,
and shut against unbeleeuers.

i Mat. 16. 19.
& 18. 18.

The vse

THE vse of the doctrine of the keyes is double:
for we are first put in mind by them, of our mi-
sery, before the Lord cal vs by his Gospel, name-
ly, that we are banished from the kingdome of
God, and consequently excluded from righte-
ousnes and saluation. Last of all, that we are fast
bound as it were, with the bonds and fetters of
Sathan. Secondly, howe great good God dooth
bestowe vpon vs, and offer vnto vs, when he blef-
eth vs with the preaching of the Gospell, putting
vs in hope: that if we beleue in Christ, he wil de-
liuer vs from the power of darknes, and translate
vs into the kingdome of his beloued Son: where-
to belongeth that of the Apostle, that *life and im-
mortallitie were brought to light by the Gospell.* For
Christ

2. Tim. 1. 10.

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Iohn. 14. 6.
Act 10. 45.

Christ is the doore and gate of saluation, and euen the onlie way which we must enter into, to come vnto the kingdome of heauen. Whereby it appeareth, that they are deceiued, whoe thinke that every one, whether he be Turke or Iewe, may be saued in his own superstition, so he keep some outward shadow and shewe of Iustice: for God hath ordained the preaching of the Gospell to be the key, whereby he wil haue the kingdome of heauen to be opened, and the faithfull to be let into it, and whome in Christ his Sonne hee hath chosen vnto saluation.

Question.

84 How is the kingdome of heauen opened and shut by the preaching of the Gospell?

Answer.

When by the commaundement of Christ, it is openly preached to al and euerie one that beleueth, that al their sinnes are forgiven them by God, so oft as they lay hold vpon the promise of the Gospell by a true faith. Contrariwise, vnto all unbeleuers and hypocrites it is denounced, that the wrath of God, & euerlasting condemnation lieth vpon them, so long as they continue in their sinnes: According to which testimonie of the Gospell, God will

k Iohn. 20. 21
22-23
Mat 16. 19

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will iudge aswell in this present life,
as in the life to come,

Question

85 Howe is the kingdome of Hea-
uen shut and opened by Ecclesiastical
discipline?

Answer.

When by the commaundement of
Christ, they who are in name Christi-
ans, but in doctrine or life shew them-
selues 'strangers frō Christ, after they
haue bene once or twice admonished,
and wil not depart from their errors,
or unfull liuing, are presented to the
Church, or to those who are appoin-
ted to that office by the Church, and
if they obey not their admonition, are
by forbidding them the Sacramentes
by them shut out from the assemblie
of the Church, and by God himselve
from the kingdom of Christ: and as
gaine, and if they possesse amonde-
ment, and doo indeed declare it, are
receiued as ^m members of Christ and
of the Church.

1 Rom. 12. 7.
8. 9. 1 Cor. 12. 20

m Ma. 18. 15.
16. 17. 1. Cor.
5. 3, 4, 5. 2. The.
3. 14. 15. 2. Iohn.
10. 11. 2. Cor.
2. 6. 7. 10. 11.
1. Tim. 5. 17.

THE

THE CATECHISME OF



THE THIRD PARTE,
OF MANS THANK-
FULNES.

THE ARGUMENT.

*Of the necessitie of good workes, and
the punishment of them, who go on care-
lessly in their sinnes.*

Question.

32.
Lords day.

86 Seeing we are deliuered from all
sinnes and miseries, without any de-
sert of our own, by the only mercie of
God for Christes sake, to what end
should we doe good workes?

Answer.

Because, after that Christ hath re-
deemed vs by his blood, he dooth also
renewe vs by his spirit, according to
his owne image, to the end, that ha-
uing receiued so great benefites, wee
shoulde all our life long ^a shewe our
selues thankfull towards God, and
that he might be ^b glorified by vs. See
secondly

^a Rom. 6. 13.

& 12. 1. 2.

2. pet. 2. 5. 9. 10.

1. Cor. 6. 20.

^b Mat. 5. 16.

2. pet. 2. 10.

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condly, that wee also every one of vs,
may bee assured of our faith by the
fruits thereof. Last of all, that by the
vprightnes of our life, we may gaine
others vnto Christ.

c 2. Pet. 1. 10.
Mat. 7. 17, 18.
Gal. 5. 6. 22
d 1. Pet. 3. 1. 2.
Mat. 5. 16.
Rom. 14. 19.

The vse.

VWhich being so, it followeth, that the studie
of good workes is necessarie: 1. To honour
God by our life: 2. To worke out our owne salua-
tion in feare and trembling: 3. To edifie our
neighbour by good examples, which is indeede
to liue worthie of the Gospell.

Phil. 3. 21.

Question.

87 Can not they then bee saued,
who being vnthankfull, and continu-
ing securely in their sinnes, are not
turned from their wickednes vnto
God?

Answer.

By no meanes, for as the scripture
witnesseth, neither vncleane persons,
nor Idolaters, nor adulterers, nor
theeues, nor couetous persons, nor
drunkards, nor raylers, nor oppres-
sors, shall inherit the Kingdome of
God.

c 1. Cor. 6. 9, 10.
Eph. 5. 3, 5.
1. Ioh. 3. 14, 15.

OF

THE CATECHISME OF OF REPENTANCE.

THE ARGUMENT.

*Of repentance, and the fruits thereof,
to wit, good works.*

Question.

33.
Lords day.

88 Of what partes consisteth true
repentance, or turning vnto God?

Answer.

f Ro. 6, 4, 5, 6.
Eph. 4, 22, 23, 42.
Col. 3, 5, 6, 7, 8, 9.
10. 1. Cor. 5, 7.
2, Cor. 7,

Of the ^f mortifying or killing of the
ould man, and quickening of the new
man.

Question.

89 What is the mortification of
the old man?

Answer.

g Rom. 9, 13.
Joel. 2, 13. Ho, 5.
14. & 6. 1

Truelie, and from the hart to be sa-
ry, that by thy sinnes thou hast offen-
ded God, and more and more to hate
and ^g flie from them.

Question.

90 What is the quickening of the
new man?

Answer.

h Rom. 5, 1. & 14
17. 11a. 57, 15.

True reioycing in God, through ^h
Christ, and a forward desire to frame
our life according to Gods will, and
to

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to exercise i all good woꝝkes.

Question.

i Rom. 4. 10. 11.
Gal. 2. 20.

91 What woꝝkes are good?

Answer.

Onely those that are done as a true
k faith, according to the Lawe of God,
7^m are referred only to his gloꝝy, and
not those which are deuised by our
selues vppon a good intent, oꝝ com-
manded by mens traditions.

k Rom. 11. 23.
1 s. Sam. 15. 22.
Eph. 2. 10.
m 1. Cor. 10. 38.
n Deut. 11. 32.
Eze. 20. 18. 19.
If. 29. 13. Mat.
1. 9.

Question.

92 What is the Law of God?

Answer.

The Voꝝde spake all these o woꝝdes Exod. 20, Deu. 5,
saying.

1 I am Iehoua thy God, which
brought thee out of the land of Egypt
from the house of seruants, see thou
haue no strange God before my face.

2 Make not to thy selfe any gra-
uen Image, noꝝ drawe any likenes of
those things, which are either in hea-
uen aboue, oꝝ in the Earth beneath, oꝝ
in the water vnder the Earth, thou
shalt not fall downe before them noꝝ
woꝝship them: Foꝝ I am the Voꝝd thy
God strong and ielious, auenging the
sinnes of the Fathers vppon the chil-
dren,

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ben, and that to the third and fourth generation of them that hate me, and shewing mercie vppon thousands in them that loue me and keepe my commandements.

3 Take not the name of the Lord thy God in vaine, for the Lord will not let him goe unpunished, that taketh his name in vaine.

4 Remember to keepe holie the Sabbath day: Six daies shalt thou labor, and doe all thy worke: But vpon the seauenth day, shalbe the Sabbath vnto the Lord thy God: Thou shalt doe no worke, neither thou, nor thy Son, nor thy daughter, nor thy seruant, nor thine handmaid, nor thy cattel, nor the straunger that is within thy gates. For in Six dayes the Lord made the Heauen, the Earth, the Sea, and all things that are in them, and rested the seauenth day, therefore the Lord blessed the seauenth day and hallowed it.

5 Honor thy Father and thy Mother, that thou maiest liue long vpon the land, which the lord thy God shall giue thee.

6 Thou shalt not kill.

7 Thou

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7 Thou shalt not commit adultery

8 Thou shalt not steale.

9 Thou shalt not bear false witness
against thy neighbour.

10 Thou shalt not couet thy neighbours house, neither shalt thou couet thy neighbours wife nor his seruant nor his maiden, nor his ore, nor his asse, nor any of those thinges that are thy neighbours.

OF THE LAWE OF GOD.


THE ARGUMENT.

The partition of the Law into two tables, and a deuision of the commandements both of the first and second table: & a laying forth of the vices & vertues which are contained in the first commandement, the end whereof is that God alone may be serued.

Question.

93 Howe are these Commaundementes deuided?

Answer.

Into two ^a Tables: wherof the first
deliuereth in foure Commandements
 how

³⁴
Lords day.
^a Exod. 34. 28.
Deut. 4. 13. &
10. 34.

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how wee ought to behaue our selues
toward God: The latter in six Com=
mandements, what duties wee ^b owe
to our neighbour.

^b Mat. 22. 37.
38, 39

Question.

94 What requireth God in the
first Commandement?

Answer.

That as I loue the saluation of my
owne soule, so I diligently shun and
auoide all ^c Idolatrie, coniuring, in=
chantment, ^d superstition, praying to
Saintes, or other ^c creatures: and doe
rightly ^f acknowledge the onely and
true God, ^g trust in him alone, ^h sub=
mit my selfe with all ⁱ humilitie and
patience vnto him, ^k looke for al good
thinges from him alone: to conclude,
with the most inward affection of my
heart, ^l loue, ^m reuerence, and ⁿ worchip
him: so that I will rather forsake all
creatures, than ^o comit the least thing
that may be against his will.

^c 1. Cor. 6, 9, 10,
& 10, 7, 14.
^d Leu. 19, 31.
Deu. 18, 11
^e Mat. 4, 10
Apoc. 19, 10
& 22, 8, 9,
^f Ioh. 16, 3.
^g Ier. 17, 5.
^h Heb. 10, 36.
Col. 1, 11. Rom.
5, 3, 4, 1. Cor. 10,
10. Phil. 2, 14.
ⁱ 1. pet. 5, 5, 6
^k Psal. 104, 27, 28
29, 30, Isai. 45, 7.
Iac. 1, 17,
^l Deut. 6, 5.
Mat. 22, 37.
^m Deu. 6, 2. psal.
111, 10. prou. 1,
7, & 9, 10.
Mat 10, 28
ⁿ Mat. 4, 20
Deut. 10, 20.
^o Mat. 5, 29.
30, & 10, 37.
Act. 5, 29

Question.

95 What is idolatrie?

Answer.

It is, in the place of one God, or be=
sides that one & true God, who hath
reueiled

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reuelled himself in his word, to deuise
oꝛ haue any other thing, wherein to
put ^b our trust,

b 1. Pro. 16, 26,
Phil. 3. 19. Eph.
5, 5. Gal. 4. 8.
Eph. 2. 12. 1
1. Ioh. 2. 23. 3
2. Ioh. 9. 10. 5. 23

OF THE SECOND
Commandement.

THE ARGUMENT

*What maner of God the Lord is, and
with what kinde of seruice to be honou-
red, where, of painting of images: and
whether it bee lawfull to set them in
Churches.*

Question.

96 What dooth the second Com-
mandement require?

35.

Lords day.

Answer.

That we ^cexpresse not God by any
image oꝛ shape, neither ^dserue him af-
ter any other manner, then as in his
woord hee hath commanded himselve
to be serued.

c Deu. 4. 15. & 1.
Isai. 40. 18. & c,
Rom. 1. 23, & c
A&. 17. 29,
d 1. Sam. 15. 23.
Deut. 12. 30, & c,
Mat. 15. 9

Question.

97 Ought wee then to make no I-
mages nor pictures?

Answer.

God neither ought, noꝛ can by any
2 meanes

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means be drawn or pictured: and although it be lawfull to resemble the creatures, yet God forbiddeth to haue, or make their images, to worship or honour either of them, or God by them.

Ex. 23. 24. &
34. 13. 14. & 17.
Num. 33. 52, De.
7. 5. & 12. 3. &
16. 22.
2. Reg. 18. 4.

Question.

98 But may images be suffered in Churches, to be in steed of bookes to the ignorant multitude?

Answer.

No, in no wise: For it becommeth not vs to be wiser than God, who will haue his Church taught, not with dumbe images, but with the liuely preaching of his word.

1. Cor. 10. 8, &c.
Hab. 2. 18. 19
2. Tim. 3. 16. 17
2. Pet. 1. 19.

OF THE THIRD COM- mandement.

THE ARGUMENT.

That God hateth the abuse of his name, and requireth of euery one to confesse and praise him both priuately and publickely.

Question.

36. 99 What meaneth God in the third Lords day. Commandement?

An-

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Answer.

That wee doo not reprochfullie, or
 vnreuerently vse the name of God,
 not onely by cursing or ^hforswearing, ^hLeu. 24. 11.
 but also by swearing ⁱrathlie, neither ^{&c.}Leu. 19. 12
 yet take part in these horrible sinnes, ⁱMat. 5. 37, Iac.
 by holding our peace, or winking at ^{5. 12.}
 them: but that wee ^kvse the sacred ^kIsa. 45. 43
 name of god, no: without great religi- ⁱ1. Tim. 2. 8
 on & ^mreuerence: that by true & ^mconstant ^mRom. 2. 24
^m confession, and ⁿcalling vpon him, ⁿ1. Tim. 6. 1,
 and finally, by al our words & ⁿdeedes ⁿCol. 3. 16. 17.
 he be praysed and magnified. ⁿMar. 10. 32.

Question.

100 Is it then soe great a sinne to
 take the name of God in vaine, either
 by swearing or by cursing, that God is
 also angry with them, whoe as much
 as in them lieth, do not forbid or hin-
 der it.

Answer.

Surely a most ^ogrievous sinne: for ^oLeuit. 5. 33
 there is no greater sinne, or which
 doth more offend God, than the re-
 proch of his most holie name: Where-
 fore also, he ^pcommanded that sinne ^pLeu. 24. 11, 14
 to be punished with death.

THE CATECHISME OF
OF THE THIRD COM-
maundement.

THE ARGUMENT.

*Of a lawfull and vnlawfull oath: of
the first, for the Anabaptistes: of the lat-
ter, for the popish sort.*

Question.

37. *Lords day.* 101 But may any man lawfullie &
in a godly sort, sweare by the name of
God?

Answer.

He may: When either the Magi-
strate requireth it of his subiectes, or
necessitie requireth, that by this
meanes faith be assured, and trueth es-
tablished: to the end that the glorie of
God may be set forth, and the salua-
tion of other men furthered. For this
kind of oath is confirmed by the word
of God, & therefore hath bene right-
lie used by holy men, both in the olde
and new testament.

Question.

102 Is it not lawfull to sweare by
Saintes and other Creatures?

Answer.

No: For a lawfull oath, is a calling
vpon God, wherein a man desireth,
that

9 Deu. 6. 13. &
Heb. 6. 16,
Gen. 21. 14
Gal. 1. 20.
Deut. 10. 20.
1 Isa. 48. 1. Ie. 12.
16, Ios. 2. 12. Ex,
23. 10, 11. 1. Sam
24. 22. 23. Gal. 1,
20 Gen. 21. 24.
& 31. 53

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that he being the onely beholder of
the heart, would giue witnesse to the
trueth, and punish the swearer, if hee
deceiue wittinglie: Now this honour
agreeth to no creature.

2 Cor. 1, 23
1. Sam. 20, 12
1 Jer. 5, 7. Amos
8, 14

OF THE FOVRTH
Commandement.

THE ARGUMENT.

Of the true hallowing of the Sabbath.
Question.

103 What doth the Lord require
in the fourth Commandement?

38.
Lords day.

Answer.

First, that the ministerie of the
gospell and schooles be ^u maintained:
and that both vpon other dayes, and
especiallie vpon holie dayes, I do di-
ligentlie ^x frequent, the holy assem-
blies, ^y heare the worde of God atten-
tiuelie, vse the ^z Sacramentes, and to
the publike prayers, ^a ioyne also mine
own priuat, and according to mine a-
bilitie, bestowe some thing vppon the
^b poore: Secendly that in all my life,
I abstaine from wicked actions, yee-
ding vnto the Lord, that by his spirit,

^u Tit. 1, 5
Ephes. 4, 11.

x psal. 68. 16. &
40. 9. 10. Act. 2
42, 46,
y 1. Cor. 14, 19.
29. 31.
z Cor. 11, 33.
a 1. Tim. 2, 1, 2, 3
8, 9,
1. Cor. 14, 16,
b 1, Cor. 16.

e Esai. 46. 23.

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he may worke his good worke in me,
and so, that I^c beginne that everlast-
ing Sabbath or rest in this life.

OF THE FIFT COMMAN- D E M E N T.

THE ARGVMENT.

*That they are to be honoured, whom
the Lord hath set over vs, and both to
be obeied, & thankfully to be requited.*
Question.

39.
Lords day.

104 What dooth the Lord inioine
vs in the fift commandement?

Answer.

d Eph. 6. 1, 2, 5.
& c. Col. 3. 18.
20, 22, 23, 24
Eph. 5, 22, pro. 1.
8, 4, 1, & 15, 20
& 20, 20. Ex. 21.
17, Rom. 10. 1
e Prou. 23, 22.
Gen. 9. 25.
1, pet 2, 18.
f Eph. 6, 40
Col. 3, 19, & 21,
Rom. 13. Mat.
22. 27.

That wee perfoyme vnto our Pa-
rentes, and euen to all that are set o-
uer vs, due honour, loue & fidelitie,
and doe^d submit our selues to their
faithfull p̄cepts and chastisements
with that obedience that is meet. Se-
condlie, that we^c patiently bear with
their faults & manners, alwaies ha-
uing in remembrance, that God will
lead^f and rule vs by their hand.

OF THE SIXT COMMAN- D E M E N T.

The

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THE ARGUMENT.

Of avoyding manslaughter, & how many waies it is committed in the sight of God, the end whereof is, that the safetie of everie one ought to bee commended to everie one.

Question.

105 What doeth God require in the sixt commandement.

40.
Lords day.

Answer.

That neither by thought, nor by word, nor by gesture, much lesse by deede, either by my selfe, or by any other, I doe revile, or hate, or hurt, or slay my neighbour, but^h cast away all desire of reuenge. Moreover that I hurt not my selfe, nor wittingly cast my selfe into any daunger. And therefore also, that murther might be avoided, he hath^k armed the Magistrate with the sword.

g Mat 5, 12, 22.
Gen. 9. 6.

Mat 26. 52,
h Eph. 4. 26.

Rom. 12, 19.
Mat. 5, 25. &c

18, 35
i Rom. 13, 14.

Col. 2. 23, Syr. 3.
27. Mat. 4. 7.

k Gen. 9, 6,
Exod. 21. 14.

Mat 26. 52.
Rom. 13. 4.

Question.

106 Why? but this commandement seemeth to forbid onelie Murder.

Answer.

For the slaying of murder, God teacheth

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teacheth, that he hateth the roote and original of murder, to wit, ^aanger, ^benuy, hatred, ^cand desire of reuenge, and doth ^daccount all these for murder.

Question.

107 And is it sufficient to kill noe man in such sorte as hath bin spoken?

Answer.

It is not sufficient: for when God condemneth w^rath, enuie, hatred; hee requireth, that wee ^e loue our neighbour as our selues, and that wee vse towards him ^fcurtesie, gentlenes, ^gmeeknes, patience, ^hand mercie, ⁱand that whatsoeuer may hurte him, as much as in vs lieth, we turne it away from him. In a worde, that wee be so disposed in mind. that we ^kspare not to doe good even to our enemies.

OF THE SEAVENTH COM- mandement.

THE ARGUMENT.

Of Adulterie, that is, that we be not defiled with any vncleannes or intemperate lust of the flesh, but that wee gouerne

^a Iac. 1. 20,
Gal. 5. 20.
^b Rom. 1. 29.
^c 1. Ioh. 2. 9. 1.
^d 1. Ioh. 3. 15.

^e Mat. 22. 39.
& 7. 12
^f Rom. 12. 10,
^g Ephe 4. 2
Galat. 6. 1. 2
Mat. 5. 5. Ro. 12.
18. Mat. 5. 7
Luk. 6. 3.
^h Exod. 24. 5.
ⁱ Mat. 5. 45.
^k Rom. 12.
20. 81,

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uern all the parts of our life, chastly and continently.

Question.

108 What is the meaning of the seuenth commandement.

41.

Lords day.

Answer.

That God doeth^l abhor all filthines, and therefore that we also ought^m to hate and detest it, and on the other side, that we ought to liue, soberly, modestly, andⁿ chastly, either in holy wedlock or single life.

1 Leu. 18. 27. 28.
m Iud. 22. 23.

n 1. Thes. 4. 3, 4, 5,
o Heb. 13. 4
1. Cor. 7. 4.

Question.

109 Doth God forbid nothing els in this commandement, but adultery and such kind of filthines?

Answer.

For as much as our body & soule, are the temples of the holy Ghost, the will of God is, that wee possesse both them purely & holilie, & therefore hee doth generally forbid filthy deeds, gestures and behauiours, p speeches thoughts q and desires, and whatsoever may allure^r vs herevnto,

p Eph. 5. 3, 4,
Cor. 6. 18, 19, 20,
q Mat. 5. 27, 28,
r 1. Cor. 15. 33.

OF

THE CATECHISME OF OF THE EIGHT COMMAN- DEMENT.

THE ARGUMENT.

*Because all vnrighteousnes is abho-
minable in the sight of God, hee forbid-
deth greedilie to gape after that which
is an other mans, and commandeth vs
to lend our faythful helpe to every man,
for the keeping of his owne goods, and by
this meanes hee doeth allowe and ratifie
the distinction of owners and proper pos-
sessions.*

Question.

42
Lords day.

110 What doth God forbid in the
eight commandement.

Answer.

Not only those thefts and robbe-
ries which the Magistrate doeth pu-
nish, but vnder the name of theft, hee
comprehendeth all naughtie shifts &
occupations, whereby wee catch after
other mens goods, and labor to con-
ueigh them to our selues, by force, or
by couler of right, as are vnequall
weights, an vniust metwand, vnequal
mea-

1. Cor. 6. 10.

2. 1. Cor. 5. 10.

u Luk. 3. 14

1. Thef 4. 6

x pro. 11. 1

& 16. 11

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7 measure, deceitfull ware, counterfeit
mony, ² vsurie, or any other forbid-
ding way, or means to thrive & get welth.
Add hereunto all ² couetousnes, and
the manifold mispending and ^b abu-
sing of the gifts of God.

y Fze. 45.9, &c.
2 psal. 15.5
Luc. 6.35.
2 1. Co. 6.10.
b prou. 5.26.

Question.

III What are those things which
God commandeth here?

Answer.

That I further and increase, as
much as I am able, the commoditie
and profit of my neighbour, and soe
deale with him, as I ^c desire to be delt
withall my selfe: that diligently and
faithfully I follow my worke, that I
^d may be able also to help the neede of
others.

c Mat. 7.12.

d Eph. 4.28

OF THE NINTH COMMAN-
D E M E N T.

THE ARGVMENT.

*That we ought not to abuse our tong
to lying, slandering, and false accusati-
ons of our neighbour, but rather to a-
vouch the truth, and to maintaine and
pre*

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*preserue the life and goods of our neigh-
 bour.*

Question.

43.
Lords day.

112 What doeth the ninth comman-
 dement require?

Answer.

That I beare noe false ^c witnes a-
 gainst any man, that I ^f falsifie o^r mis-
 construe no mans words, that I back
 bite o^r ^s reproch no man, that I ^h con-
 deme noe man rashlie, o^r before his
 cause be heard, but that I ⁱ do with al
 carefulnes avoide all kind of lying &
 deceit as the ^k proper woorkes of the
 Diuell, vnles I will prouoke the most
 grieuous displeasure of God against
 my selfe: that in iudgments and other
 affaires I follow the truth, and freely
 and constantly ^lprofesse the matter to
 be even as it is: ^m Moreover, that as
 much as in me lyeth, I defend and in-
 crease the good name and credit of o^r
 thers.

e prou, 19, 5, 9, &
 31, 28,
 f psal, 15, 3,
 g rom, 1, 29, 21,
 h Mat, 7, 1, & c,
 Luk, 6, 87,

i Ioh, 8, 44,
 k prou, 12, 22,
 & 13, 5,

l 1. Cor, 14, 6,
 Ephe, 4, 25,
 m 1. Pet, 4, 8,

OF THE TENTH COM-
 mandement.

THE ARGUMENT.

*That even the very smallest desire
 contra.*

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contrary to Charitie ought to be put out of mens mindes: 2. Of the proceeding of the godly in the obedience of the Lawe: 3. And what the vse of the Lawe is in this life.

Question.

113 What doeth the tenth commandement forbid?

44.
Lords day.

Answer.

That our harts be neuer tempted, no not with the least desire or thought against any commandement of God: but that alwaies from the harte, wee detest all sinne, and contrariwise take a pleasure in all righteousness.

a Ro, 7, 7. &c

The vse.

VWhich being so, who seeth not that in this last commandement, is required and contained, the perfect obedience of the whole lawe? for howe commeth it to passe, that wee sinne against every commandement, but because this corrupt concupiscence is in vs? without which, we should of our owne accord, with our whole minde and bodie strue to attaine to the onelie good, altogether, without any contrary thought or hampering, but so long as it cleaueth vnto vs, it cannot be but that we shal all offend, both very often, and in many things, & shall eftsoues grone

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rom. 7. 24.

grone and lament with the Apostle, saying: *O wretched man that I am, whoe shall deliuer me from the bodie of this death?*

Question.

114 Are they able whoe are conuerted vnto God, to keepe these commandements perfectly?

Answered.

b 1. Ioh. 1, 8,
& c. Ro. 7, 14, 15.
Eccle. 7, 22.
c Rom. 7, 22
Iac, 2, 10.

No verely: but euen they that are most holie, so long as they liue, haue onely some small beginnings of this^b obedience: yet so, that with an earnest & vnfeigned indeuour, they^c begin to liue, not according to some onelie, but even according to all Gods commandements.

Question.

115 Why then will God haue his Lawe, so exactlie, and so seuerely preached, whereas there is no man in this life that is able to keepe it.

Answered.

d Iohn. 1, 9.
psal. 22 5.
c Rom. 7, 23,

First, that in our whole life, we may more and more^d acknowledg how forward our nature is to sinne, and soe much the more greedilie^e desire forgiveness of sinnes and righteousness in Christ. Secondly, that we continually

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ally be^f about this, and daylie muse
 vppon it, that wee may obtaine the
 grace of the holy Ghost from the Fa-
 ther, to the end wee may every day,
 moze and moze be renewed according
 to the Image of God, until one day
 at the length, after wee are departed
 out of this life, we attaine with ioy to
 that perfection which is sette befoze
 vs.

1. Cor. 9.24
 & c. phil. 3.12
 13.14.

OF PRAIER.

THE ARGUMENT.

*The necessitie of Prayer, the condi-
 tions of good prayer, and a rule for those
 things that are to be asked.*

Question.

45.

116 Wherefore is prayer necessa- *Lords day.*
 ry for Christians?

Answer.

Because it is the principall part of
 that thankfulness which God requi- *psal. 50.14.15*
 reth at our hands; as also, because the
 Lord bestoweth his grace, and the ho-
 ly Ghost vpon them alone, who with
 true groanings doe continuallie begge
 these

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b. Mat. 7. 7. 8.
Luc. 11. 9. 13.
Mar. 13. 12.
psal. 50. 15.

these things at his handes, and doe
giue him thanks for the same.

Question.

117 What thinges are required to
that prayer, wherewith God is plea-
sed, and which he heareth and graun-
teth?

Answer.

That with true affection of harte,
we ask of that true God alone, whose
hath reucaled himselfe in his worde,
all thinges, whatsoeuer hee hath com-
manded vs to ask of him, and that
with an inward feeling of our owne
needie & miserable estate, we humb-
ly throwe our selues downe before the
maiestie of God, leaning vpon this
strong foundation, that we, albeit vn-
worthie: yet are vndoubtedly heard
of God for Christes sake, as he hath
promised vnto vs in his word.

Question.

118 What are those thinges which
God commandeth vs to ask of him?

Answer.

All thinges & necessarie both for
soule and bodie, which our Lorde Je-
sus Christ hath cōprised, in that prai-
er

i Iohn. 4. 22.
psal 81. 8. 9. 10.
Iam 1. 5.
k Rom. 8. 26.
1. Iohn. 5. 14.
psal. 145. 19.
1 Iohn. 4. 21. 22.
psal. 145. 18.
2. Chron. 20. 12.
m psal 2. 11
psal 119. 120.
Esai. 66. 2, pro. 34
17. 18. & 51. 17.
Iona. 3. 4. & c.
n Rom. 10. 14.
Mar. 11. 24. 1 Ioh
5. 14. 15, Mat. 15.
22. & c.
o Ioh. 16. 23. Col
3. 17. Ioh. 14. 13.
p Mat. 7. 7. 8
psal 50. 14.

q Iam. 1. 17,
Mat. 6. 35.

CHRISTIAN RELIGION.

er which hee himselfe hath taught vs.

Question.

119 What is that prayer?

Answer.

Our Father which art in Heuen:
hallowed be thy name: thy king-
dome come: thy wil be done, as in He-
uen, so also in Earth: Giue vs this
day our daylie bread: And forgiue vs
our debts, as we forgiue our debtors:
and lead vs not into temptation, but
deliuer vs from euill. For thine is the
kingdome, the power, and the glory,
for euer, Amen.

1 Mar. 6. 9. 10.
&c. Luk. 11. 2.
&c. Mat. 7. 9.
10. 11. Luk. 11.
12. 13.

HOW WE SHOULD PRAY.

THE ARGUMENT.

*The preface of the Lords prayer, and
the exposition thereof.*

Question.

120 Why doth Christ commande
vs after this maner to call vpon God:
Our Father.

46.

Lords day.

Answer.

That even in the very entrance of
prayer, he may stir vppe in vs a reue-
rence

THE CATECHISME OF

rence, and trust in God, conuenient
for the children of God, which ought
to be the ground-work of our prayer:
to wit, that God for Christes sake is
become our Father, & will much lesse
denie vnto vs those thinges, that wee
ask of him by a true faith, then our
Parents^a denie vs earthlie benefites.

^a Mat. 7. 9. 19.
11. Luk. 11. 11.

Question.

121 Why is that added, *which art
in Heauen*

Answer.

That we^b should not conceiue any
bale and earthlie thing of the heauen-
ly maiestie of God: and withall also,
that from his almightie power wee
should^c looke for, whatsoeuer is ne-
cessarie for soule and bodie.

^b 1st. 23. 24
Act. 17. 24
25. 27.

^c Rom. 10. 12

OF THE FIRST PETITION.

THE ARGUMENT.

*Wherein the hallowing of the name
of God consisteth.*

Question.

122 What is the first petition?

An-

47.
Lords day.

CHRISTIAN RELIGION.

Answered.

Hallowed be thy name: that is, Grant first of all, that wee may know thee aright, and may reuerence, praise, and set forth thy almightie power, wisdom, goodnes, righteousnes, mercie and trueth, that shineth in all thy workes. Secondly, that wee may so direct all our life, thoughtes, wordes, and deeds, that thy most holie name be not reproched by our occasion, but rather be honored and magnified.

d Ioh. 17, 3.
Ier. 9, 23, 24
& 31, 33, 34
Mat. 16, 17
Iam. 1, 5, psal,
119, 105
epal. 119, 137
138, Luk. 1, 46.
&c. 68, &c.
psal. 145, 8, 9,
17, Ex. 34, 6, 7.
psal. 143, 1, 2, 5
10, 11, 12,
Ierc. 31, 5, & 37.
18, 19, 40, 41, &
33, 11, & 20,
Mat. 19, 17.
Rom. 3, 34.
& 11, 22, 23
2. Tit. 2, 19.
f psal. 115, 1
& 71, 8.

OF THE SECOND PETITION.

THE ARGUMENT.

Wherein the comming of Gods kingdome, the preservation and perfection thereof consisteth.

Question.

123 What is the second petition?

Answered.

Lette thy Kingdome come: that is, so gouerne vs by thy worde, and by thy Spirit, that wee may bee more and more subiect vnto thee, preserve and

49
Lords day.

g Mar. 6, 33
psal. 119, 5.
& 143, 10

in

THE CATECHISME OF

h psal. 51. 20.
& 122, 6, 7.

11, Ioh. 3. 8
Rom. 16, 20.
k Apoc. 22, 17,
20. Ro, 8, 22, 23
l 1, Cor. 15, 28

increase thy^h Church, destroy the
workes of the Deuill, and every pow-
er that exalteth it selfe against thy ma-
iestie: make void all the counsels that
areⁱ taken against thy word, vntill at
the length, thou^k do fully and perfect-
ly raigne, when thou shalt be al in^l al.

OF THE THIRD PETITION.

THE ARGUMENT.

*The end of this petition is, that all
men do submit themselues to the will of
God, that so it may appeare, that God
doth raigne effectually in the World.*

49.
Lords day.

Question.

124 What is the third petition?

Answer.

m Mat. 16. 24
Tit. 2. 12.

n Luk, 22. 42,
o 1 Cor. 7. 24.

ppsal. 103. 20. 21

Thy will bee done, as in Heauen, so also
in Earth: that is, Graunt that we,
and all men^m renouncing our owne
wil, may readilie, and without any
murmuringⁿ obey thy wil, which on-
lie is holie: & so may cheerefully^o ex-
ecute whatsoever the Angels doe in
Heauen,

OF

CHRISTIAN RELIGION OF THE FOVRTH PETITION.

THE ARGVMENT.

The end of this petition is, that wee may acknowledg, that God is he, whoe must giue vnto vs all things necessary, for the maintenance of this present life.

Question.

125 What is the fourth petition?

Answer.

Giue vs this day our dailie bread. that is, supplie vnto vs all things & necessarie for this present life, that thereby we may acknowledg, that thou art the onelie fountaine, from whom all good things doe flowe, and except thou giue thy blessing, all our care & trauell, and even thine owne gifts, will be vnprosperous and hurtfull vnto vs: Wherefore graunt, that turning our affiance from all creatures, we may set it vpon thee alone.

q psal. 145. 15
16, & 104. 27.
28. Mat. 6. 28.

1 A&. 17. 27.
28, & 14. 17.

11 Cor 15. 58
Deut. 8. 3, psal.
27. 16. 17.
1 psal. 62. 11. &
55. 23.

50.

Lords day.

OF THE FIFT PETITION.

THE ARGVMENT.

*Because the conscience of sinne hin-
dretb*

THE CATECHISME OF

dreth men in praying, by reason that the Dewill suggesteth such thoughts, to the end wee might not bee overcome with these temptations, Christ would haue vs set against them, as a comfort, this petition of forgiuenes of sinnes.

51.

Lords day.

Question.

126 What is the fift petition?

Answer.

Forgiue vs our debtes, as we forgiue them that are indebted vnto vs, that is, for the blood of Christ, impute^u not vnto vs most miserable sinners, al our sinnes, and even that corruption, which as yet cleaueth vnto vs: as wee also feele this testimonie of thy fauour in our hartes, that we haue a stedfast purpose from our hartes, to^x forgiue all that haue offended vs.

*psal. 51. 1. &c.
& 143. 2, 1, Ioh.
2. 1, 2,*

x Mat., 6. 14. 17

OF THE SIXT PETITION.

THE ARGUMENT.

*This Petition is the second parte of the spirituall covenant, which God hath made for the saluation of his church, for
we*

CHRISTIAN RELIGION.

*we desire in it, that as he hath forgiven
us our sinnes, so he woulde vouchsafe to
write his lawes in our hartes, that hee
would defend us by the power of his Spi-
rit, and susteine us by his helpe, so that
we may stand invinciblie against al ten-
tations.*

Question.

127 What is the sixt petition?

Answer.

52.

Lords day.

*Leade us not into temptation, but de-
liver us from all evill: that is, forasmuch
as wee are by nature soe feeble and
weake, that we are not able to stand
no not a moment of time, & our dead-
ly enemies, ² Satan, the ² worlde, and
our own ^b flesh, do continuallie assaile
us, upholde thou us and strengthen
us by the power of thy spirit, that wee
^c faint not in this spirituall combate,
but may so long stand against them,
untill at the last we ^d obtaine a perfite
victorie.*

^y Iohn. 15. 5.
^{psal.} 103. 14.

² 1. pet. 5. 8.
^{Ephe.} 6. 12
^a Iohn. 15. 19.
^b Rom. 7. 23.
^{Gal.} 5. 17.

^c Mat. 26. 41.
^{Mar.} 13. 33.
^d 1. Thes. 3. 13.
& 5. 23.

Question.

128 How doest thou conclude thy
prayer.

Ans-

THE CATECHISME OF
Answered.

*For thine is the kingdome, the power,
and the glory for ever: that is, wee
ask all these thinges at thy hand, be-
cause thou being our king, & almighty
tie, art willing, and able to giue vs
all things, and these things we there-
fore aske, to the end, that by them, all
glorie may be redound, not vnto vs, but
vnto thy holie name.*

e Rom 10. 11
12. 2. pet. 29.
f Ioh. 14. 13
psal. 115. 1.
Ier. 33. 8. 9.
g 1 Cor. 1. 20.
h Tim. 2. 13

Question.

129 What meaneth the last word
Amen.

Answered.

*That the matter is certaine and
out of doubt: for my prayer is much
more certainlie heard of God, then I
in mine owne hart do feelee, that I de-
sire it with all my hart.*

FINIS.



P R A Y E R S.

A PVBLIKE CONFESSION

of our sinnes, commonly vsed in the

Church of Edinburgh in the

day of common prayer.

O Eternal God, and most merciful Father, wee confesse & acknowledgedg here befoze thy diuine maiestie, that we are miserable sinners, conceaued and borne in sinne and iniquitie, so that in vs there is no goodnes. For the flesh euermore rebelleth against the Spirit, whereby wee continuallie transgresse thine holy preceptes, and commandements, and so do purchase to our selues, through thy iust iudgement, death and damnation. Notwithstanding, O heauenlie Father, forasmuch as wee are displeased with our selues for the sins that wee haue committed against thee, and do vnfeinedly repent vs of the same: wee most humbly beseech thee, for Iesus Christ his sake, to shewe thy mercie vpon vs, to forgive vs al our sinnes, and to increase thine holie Spirit in vs, that we acknowledging from the bottome of our hearts, our owne unrighteousnes,

P R A Y E R S.

nes, may from henceforth, not onely mortifie our sinfull lustes and affecti-
ons, but also bring forth such fruits,
as may be agreeable to thy most ble-
sed wil; not for the worthines thereof,
but for the merits of thy dearly belo-
ued Son Iesus Christ, our onely Sa-
uiour, whome thou hast already gi-
uen an oblation and offering for our
sinnes, and for whose sake we are cer-
tainlie perswaded, that thou wilt de-
dy vs nothing, that we shall ask in his
name according to thy will. For thy
Spirit dooth assure our consciences,
that thou art our mercifull Father,
and so louest vs thy children, through
him, that nothing is able to remooue
thine heauenly grace and fauor from
vs. To thee therefore, O Father, with
the Sonne, and the holie Ghost, be all
honor and glorie, world without end.
So be it.

*Another confession & prayer, common-
ly vsed in the church of Edinburgh.*

O Dreadfull & most mightie God,
thou that from the beginning,
hast

PRAYERS.

hast declared thy selfe a consuming
 fire, against the contemners of thy
 most holy precepts: and yet to the pe-
 nitent sinners, hast alwaies shewed
 thy selfe a fauorable Father, and a
 God full of mercie: we thy creatures,
 and woorkemanship, of thine owne
 handes, confesse our selues most vn-
 worthie to open our eyes vnto the he-
 uens, but far lesse to appeare in thy
 presence. For our consciences ac-
 cuse vs, and our manifold iniquities,
 haue borne witnes against vs, that
 we haue declined from thee. We haue
 bin polluted with Idolatrie, we haue
 giuen thy glory to creatures, we haue
 sought support where it was not to be
 founde, and haue lightlied thy most
 wholesome admonitions. The mani-
 fest corruptiō of our liues in al estates,
 euidently proueth, that wee haue not
 rightlie regarded thy precepts, lawes
 and holy ordinaunces, and this was
 not onelie done, O Lord, in the time of
 our blindnes: but euen now, when of
 thy mercie thou hast opened vnto vs
 an entrance to thy heuently kingdom,
 by the preaching of thine holie Euan-
 gell,

PRAYERS.

gell, the whole bodie of this miserable
Realm still continueth in their former
impietie. For the most part, alas, fol-
lowing the foote steppes of the blinde
and obstinat p[ri]ncesse, utterlie despise
the light of thy Gospell, and delight
in ignozance and Idolatry: others
liue as a people without a God, and
without all feare of thy terrible iudg-
ments. And some, O Lord, that in
mouth p[ro]fesse thy blessed Euangell,
by their flaunderous life blaspheme
the same. We are not ignozant, O lord,
that thou art a righteous iudge, that
cannot suffer iniquitie long to be un-
punished vpon the obstinat trangres-
sors: especiallie, O Lord, when that af-
ter so long blindnes and horrible de-
fection from thee, soe louinglie thou
callest vs againe to thy fauor and fel-
loshipp, and that we doe yet obstinat-
lie rebell: we haue, O Lord, in our ex-
treame miserie called vnto thee: yea,
when wee appeared utterlie to haue
bene consumed in the fury of our ene-
mies, and then didst thou mercifullie
incline thine eares vnto vs. Thou
foughtest for vs, even by thine owne
power,

PRAYERS.

power, when there was in vs neither
 wisdom nor force. Thou alone bra-
 kest the yoke from our neckes, and set
 vs at libertie, when we by our foolish-
 nes had made our selues slaues vnto
 straungers, and mercifullie vnto this
 day, hast thou continued with vs the
 light of thine Euangell, and so cease-
 not to heape vpon vs benefites, both
 spiritual and tempoꝛal. But yet alas,
 O Lord, we clearly see, that our great
 ingratitude craueth farther punish-
 ment at thy hands, the signs wherof,
 are euident before our eyes. For the
 whispering of sedition: the contempt
 of thy graces offered, and the mainte-
 nance of Idolatrie, are assured signes
 of thy farther plagues to fall vpon vs
 in particular for our grieuous offen-
 ces. And this vnumeasurable intempe-
 ratenesse of the aire, doeth also threa-
 ten thine accustomed plague of famin,
 which commonlie followeth riotous
 excesse, and the contempt of the poore,
 wherewith, alas the whole Earth is
 replenished. Wee haue nothing, O
 Lord, that we may lay betwixt vs and
 thy iudgment, but thine onelie mercy,
 freely

PRAYERS.

freely offered vnto vs in thy dear Son
our Lorde Iesus Christ, purchased to
vs by his death and passion. For if
thou wilt enter into iudgement with
vs thy creatures, and keepe in minde
our grievous sinns and offences, then
can there no flesh escape condemnati-
on. And therefore wee most humbly
beseech thee, O Father of mercies, for
Christ Iesus thy Sonnes sake, to take
from vs these stony hearts, whoe soe
long haue heard, aswell thy mercies,
as seuerer iudgments, and yet haue not
bin effectually moued with the same,
and giue vnto vs hartes mollified by
thy Spirit, that may both conceiue &
keepe in minde the reuerence that is
due vnto thy maiestie. Look O Lorde,
vnto thy chosen children, labouring
vnder the imperfection of the flesh, &
graunt vnto vs that victory, that thou
hast promised to vs by Iesus Christ:
thy Sonne, our onely Saviour, Mes-
siatour, and Lawgiuer. To whome
with thee and the holy Ghost, bee all
honour and praise, nowe and ever.

PRAYERS.

A CONFESSION OF OVR

*Sinnes, commonly vsed in the Church of
Edinburgh, before Sermons.*

IT is of thy mercie, O Lord, and not
of our merites, that it hath pleased
thee to shew thy selfe vnto the world,
euer from the beginning, and vnto vs
nowe in this last & most corrupt age:
yea Lord, we further confesse, that nei-
ther Lawe nor Gospel, can profit vs
to saluation, except that thou of thy
meere grace, worke in vs aboue all
power, that is, in this our nature. For
albeit thou teach, we shal remaine ig-
norant, albeit thou threaten, wee shal
contemne, and albeit thou promise
mercie and grace, yet shal we despair
and remaine in infidelitie: Vnles that
thou create in vs newe hartes, write
thy Lawe in the same, and seale in vs
remission of our sinnes, and that the
sense and feeling of thy fatherlie mer-
cie, by the power of the holie Spirit.
To the old world, thou spakest by No-
ah. To Pharaoh, & his people, by thy
seruant Moses. To all Israell, by the
fearfull trumpet of thy Lawe. To the

A

Citie

PRAYERS.

Citie of Ierusalem, by thine owne
wisedome, our Lord Iesus Christ, and
to the multitude, as well of Iewes as
Gentiles, by the preaching of the ho-
ly Apostles. But who gaue obediēce?
Who trembled, and constantly feared
thy hotte displeasure? Who did right-
ly acknowledg the time of their visi-
tation? And whoe did embrace and
keepe to the end, thy Fatherlie promi-
ses? Onely they O Lord, to whome
thy Spirit was the inward teacher,
whose hartes thou openest, and from
whome thou remoouest rebellion and
infidelity, the rest were externally cal-
led, but obeyed not, they heard aswell
mercy offered, as thretnings pronoun-
ced, but neither with the one nor with
the other, were they effectuellie mo-
ued. We acknowledge, O Lord, that
the same corruption lurketh in vs, that
buddeth forth in them to their destruc-
tion, and iust condemnation. And
therefore wee most humble beesech
thee, O Father of mercie, for Iesus
Christ thy Sonnes sake, that as thou
hast caused the light of thy word clear-
ly to shine amongst vs, and as thou
hast

PRAYERS.

hast plainlie instructed vs, by the eternall ministerie in the right way of saluation. Soe it will please thee, inwardlie to moue our dull hearts, and by the power of thy holie spirit, that thou wilt write and seale in our harts that holy feare and reuerence, which thou crauest of thy chosen children, & that faythfull obedience to thy holie will, together with the feeling & sense that our sinnes are fullie purged, and freely remitted by that onely one Sacrifice, which only by it selfe is acceptable vnto thee, to wit, the obedience, death and meditation of thy onely son our Soueraigne Lord, only Pastour, Mediatour, and high Priest, our lord Iesus Christ. To whome with thee, and with the holy Ghost, be all honoz and glory, world without end.

ANOTHER CONFES-
sion of our sinnes.

Iust and righteous art thou, o Lord
God, father everlasting, holy is thy
Lawe, & most iust are thy iudgments,
yea, even when thou doest punishe in
greas

PRAYERS.

greatest seueritie, wee doe confesse as the truth is, that wee haue transgressed thy whole lawe, and haue offended thy godly maiestie, in breking and violating euery pzecept of the same, and so most iustlie maiest thou powze forth vpon vs, all plagues that are thzeatened: and that we finde powzed forth vpon the disobedient at any time from the beginning. And soe much the rather, O Lord, because that so long wee haue bene called, by thy holy worde to vnfaigned repentance, and newnes of life: and yet haue we still remained in our former rebellion, and therefore if thou wilt enter into iudgement with vs, we can neither escape confusion in this life, nor iust condemnation in the life to come. But Vorde, thy mercie is without measure, and the truth of thy promise abideth for euer. Unwoorthy are we, that thou shouldest looke vpon vs, but Vorde, thou hast promised that thou wilt shewe mercie to the most grieuous offendours, when so euer that they repent. And further, thou by the mouth of thy deare Son, our Lord Iesus Christ, hast promised that

PRAYERS:

that thou wilt giue thy holy Spirite,
 to such as humbly call vnto thee. In
 boldnes of the which promis, we most
 humbly beseech thee, O Father of mer-
 cies, that it wold please thy godly ma-
 iestie, to work in our stubborne harts,
 an unfaigned sorowe for our former
 offences, with some sence and feeling
 of thy grace and mercy, together, with
 an earnest desire of iustice and righte-
 ousnes, in which we are bound conti-
 nuallie to walk: but because that nei-
 ther we nor our prayers, can stand be-
 fore thee, by reason of that imperfecti-
 on, which stil remaineth in this our
 corrupted nature. We flie to the obe-
 dience and perfect iustice of Christ Je-
 sus our onelie Mediatour, in whome,
 and by whome, wee call not onelie for
 remission of our sinnes, and for assis-
 tance of thy holy spirit, but also for al
 things that thy godly wisdom know-
 eth to be expedient for vs, and for thy
 Church vniuersall. Praying as hee
 hath taught vs saying: *Our Father &c.*

PRAYERS.

A MORNING PRAYER
TO BE USED IN CHRI-
stian Families, before they goe
about their outwarde
affaires.

Omnipotent and mercifull God,
we giue thee thanks, that thou
hast so mercifullie kept vs this night,
and that thou hast prolonged our life
to this day. We beseech thee likewise,
that thou wilt protect vs this day, and
that thou wilt giue vs grace, that wee
may bestowe it in those things, which
are pleasant & acceptable vnto thee:
And as nowe thou enlightenest the
whole earth, with the beames of thy
Sonne, so likewise thou wilt illumina-
te the darkenes of our soules with
the brightnes of thy Spirit, least wee
wauering from the path of righteous-
nes, wee swarue either to the one side
or to the other: that wee may ever see
thee who seest all thinges before our
eyes, that wee may reuerence and ac-
knowledge thee, as a iust reuenger of
al euill thoughtes, words, and deeds,
that

PRAYERS.

that wee feare nothing moze, than to
 offende thee so bountifull a Father:
 and that euer, it continually bee our
 finall drift, in all thinges whatsoeuer
 we take in hand or purpose to doe, to
 referre the same only to thy glory, and
 the profit of others. Moreover, becaus
 wholesome counsell, fit occasions, and
 the happie successe and issue of mat-
 ters are onlie in thine hand, graunte
 that wee may ask and receiue al those
 thinges from thee alone. Graunt also
 most merciful Father: that we bestow
 not so much thought, and trauell, in
 purchasing of those thinges, that per-
 teine to the necessitie of this life, that
 in the meane time wee neglect a Aug-
 githlie regarde heauenly thinges, but
 that first, we may seeke thy kingdome,
 and the righteousnes thereof: nothing
 doubting, but that thou wilt giue all
 thinges needfull and necessarie to such
 as do the same: keepe also, and defend
 this fraile body and soul of ours. In-
 struct vs with the counsell and power
 of thy Spirit, against so many and so
 diuers assaults of Sathan. Bidde vs
 out of all feare and perrills, whereby
 we

P R A Y E R S.

wee are in daunger alwaies in this worlde. And because it is nothing to haue begun well, except also we carefully perseuer and goe forward: Wee beseech thee, that thou wilt not onely take vs into thy protection this day, but likewise, thou wilt continually be our guide and defender all our life, confirming and increasing the grifts, which according to thy bountifulnes and mercy, thou hast bestowed vpon vs vnworthie sinners: vntill such time at last, as thou shalt fullie and perfectly, vnite vs with our head Christ: who seeing that he is that onelie Sonne of righteousness, hee may replenishe vs with his eternall light and gladnes. In the meane time, while wee liue in this troublesome life, send out faythfull Pastours of Soules, and make thyne holy Spirite to bee effectuell in the hartes of the auditors by the power of thy word, to the end, a great Church may be gathered to thee, and that the workes of the Diuell may be destroyed. Enarme the Magistrate with thy diuine strength, that hee may defende thy Church and common weal, Com-
fort

P R A Y E R S.

fort, and confirme everie one, that is afflicted in soule or bodie, and that we may be bold to seeke and waite for so great good things at thy hands. Forgiue vs our horrible sins, for thy most deare Sonne Christ Iesus his sake, who hath promised to vs, that whatsoever we craue of thee, in a sure confidence in him, that thou wilt assuredly giue it vs, and therefore hee hath commanded vs to pray in this maner.
Our Father &c.

A PRAYER FOR SCHOLLERS.

Psal. 119.9.10.

Wherewith shall a young man redresse his way? If hee wiselie take heede to guide himselfe according to thy word. 10. With my whole hart haue I sought thee, let me not wander from thy Commandements.

I send thee thanks, most merciful God, for all thy great and infinite benefites, but chiefly, that according to thy singular mercy, thou hast called me to the knowledg of thy Gospel, & hast giuen me teachers, that they may
bring

PRAYERS.

bring me vp in good letters and sciences, to endue my minde with holy & honest precepts. Graunt that I may acknowledge aright, what, and howe great these thy benefites are, and that for the same, I may alwaies giue thee thanks. Bestowe moreouer vpon me thy grace, and lighten me with the beames of thy Spirit, in remoouing the darke cloudes of my minde, that I may desirouslie and gladly, learne these thinges which are taught vnto me by my teachers, that I faithfully keepe in memory, that I may render accompt againe thereof readily & with iudgment, least my Teachers labour and mine (the precious time, and this so meete an occasion giuen vnto me of thee, and the fruites which are hoped for of me,) shamefully perish not, thorough my vnthankfulness & sluggishness. To the ende this come not to passe, giue me thy holie Spirit, the authour of all vnderstanding and trueth; that hee may make me faithful, able and meete to comprehend these thinges. Grant also, that to whatsoeuer studie I apply my minde, this euer may be
be

P R A Y E R S.

before mine eyes, to acknowledge thee,
 the onelie true God, and whome thou
 hast sent, Iesus Christ, and so I may
 worshipping thee in a pure conscience.
 Moreover, because thou promistest
 wisdom to those, which are of a lowe
 and humble minde as children: but
 those that are proud and high, desti-
 tute of thy gifts, thou giuest them o-
 ver to vanitie: roote out of my hart all
 pride, that being humbled, I may shew
 my selfe teachable and obedient, first
 to thee, then to those whome thou hast
 giuen me, to instruct, that so I may by
 little & little prepare my selfe to serue
 to thy glory onely, and to the profit of
 others, in walking in that calling,
 which thou shalt assigne vnto me, A-
 men.

A PRAYER BEFORE

wee goe to meate.

Psal. 145. 15. 16.

The eyes of all things trust in thee O Lorde,
 and thou giuest them their foode in due season,
 thou openest thy hand and fillest with thy bles-
 sing every living creature.

Almighty

PRAYERS.

A Almighty & most mercifull God,
which of thine infinite goodnes,
hast created all things of nothing, and
who susteinest and rulest the same per-
petuallie by thy deuine power, whoe
led the Israelites through the Desart,
feeding them with Manna 49. years:
Blesse vs thy vnworthie seruants, and
sanctifie those thy gifts, that soberly
and holily we may vse them, & knowe
in them, that thou art indeede our Fa-
ther, and the fountaine of all good
things. Graunt also, that wee vsing
these things corporall, wee may be al-
waies disposed, chieflie, to seeke that
spirituall foode of thy word, that our
soules may be nourished to eternall
life, which Christ hath purchased vnto
vs by his precious blood. *Our Father
which art &c.*

A THANKSGIVING *after meate.*

Deut. 8. 10. 11.

When thou hast eaten and filled thy self, then
thou shalt giue thanks vnto the Lorde thy God,
11. And thou shalt beware that thou forget not
the

PRAYERS.

the Lord thy God, and neglect his Commaundements.

O Lord God and heuenly Father,
we giue thee thanks for thy gret
and infinite benefites, which thou bestowest vpon vs miserable sinners, of
thine incomprehensible mercy at all
times, in that thou vphouldest vs in
this mortall life, furnishing vnto vs all
things that are necessarie, but cheifly
that thou vouchsafest to regenerate vs
by the holy doctrine of thy Gospel,
vnto the hope of a better life. We beseech thee mercifull God and Father,
not to suffer our mindes to be occupi-
ed in these earthly & transitory things,
but that they may looke vp, and seeke
the things that are in heauen, waiting
for the coming of our Sauioꝝ Christ
Iesus, when he appeares in the clouds
to deliuer vs. So be it. *Our Father &c.*

A PRAYER BEFORE

wee go to bed.

O Lord God, and heuenly Father,
which according to thy man-
folde

PRAYERS.

folbe wiſdome, haſt appointed the day
foꝛ labour, and the night foꝛ reſt. We
render thee thanks, that thou haſt ſo
mercifullie kept vs this day, and haſt
heaped continuallie vpon vs, ſo many
benefites: Graunt likewise, that wee
nowe ceaſing from our labour and
care, may ſo be reſreſhed with ſleepe,
that our mindes not beeing buried in
ſleep with the bodie, we be ſlumbering
in thy loue: but that the memoꝛy of
our Creation and ſaluation, be at noe
time wiped out of our harts. Graunt
moreouer, that our conſciences, as well
as our bodies, may inſoy the ſown reſt.
Likewiſe, that wee moderatlie vſing
ſleepe, we may haue a reſpect, not vnto
ſuggiſhnes but to neceſſitie, to the
end that wee returning moꝛe apt, and
quick to our woꝛks, left off foꝛ a time,
we may the moꝛe readilie ſerue thee &
profit our neighboꝛ. And in the mean
time, while we are taking reſt, deliuer
vs from all perill, and keepe vs vnde-
filed both in bodie and ſoule, that our
ſleepe likewiſe may ſerue to the gloꝛy
of thy Name, and ſeeing this day is
paſt ouer with vs, not without mani-
fold

PRAYERS.

folde shidings, (for we miserable wretches, cary alway sin about with vs) we besech thee, that as the night now foldeth vp all thing in darknes, so according to thy incōprehensible mercy, that thou wilt bury all our sinnes, lest for them, wee be casten out from thy sight. Graunt also quietnes and comfort, to all those which are afflicted with any kinde of sicknes, or other calamities for Christ Iesus thy Sonne our Lords sake, which this way hath taught vs to pray. *Our Father &c.*

FINIS.

